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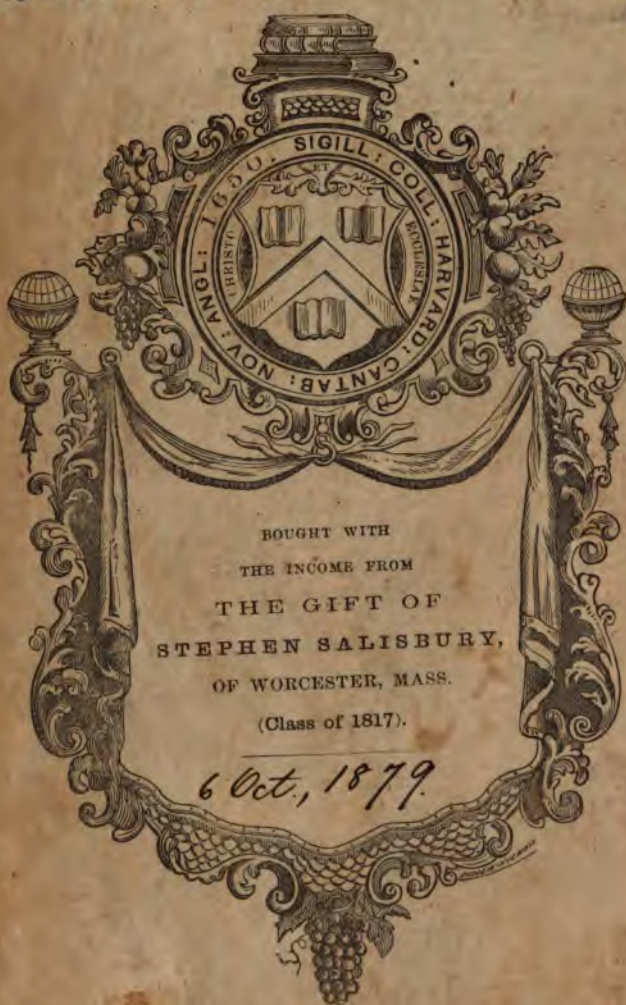
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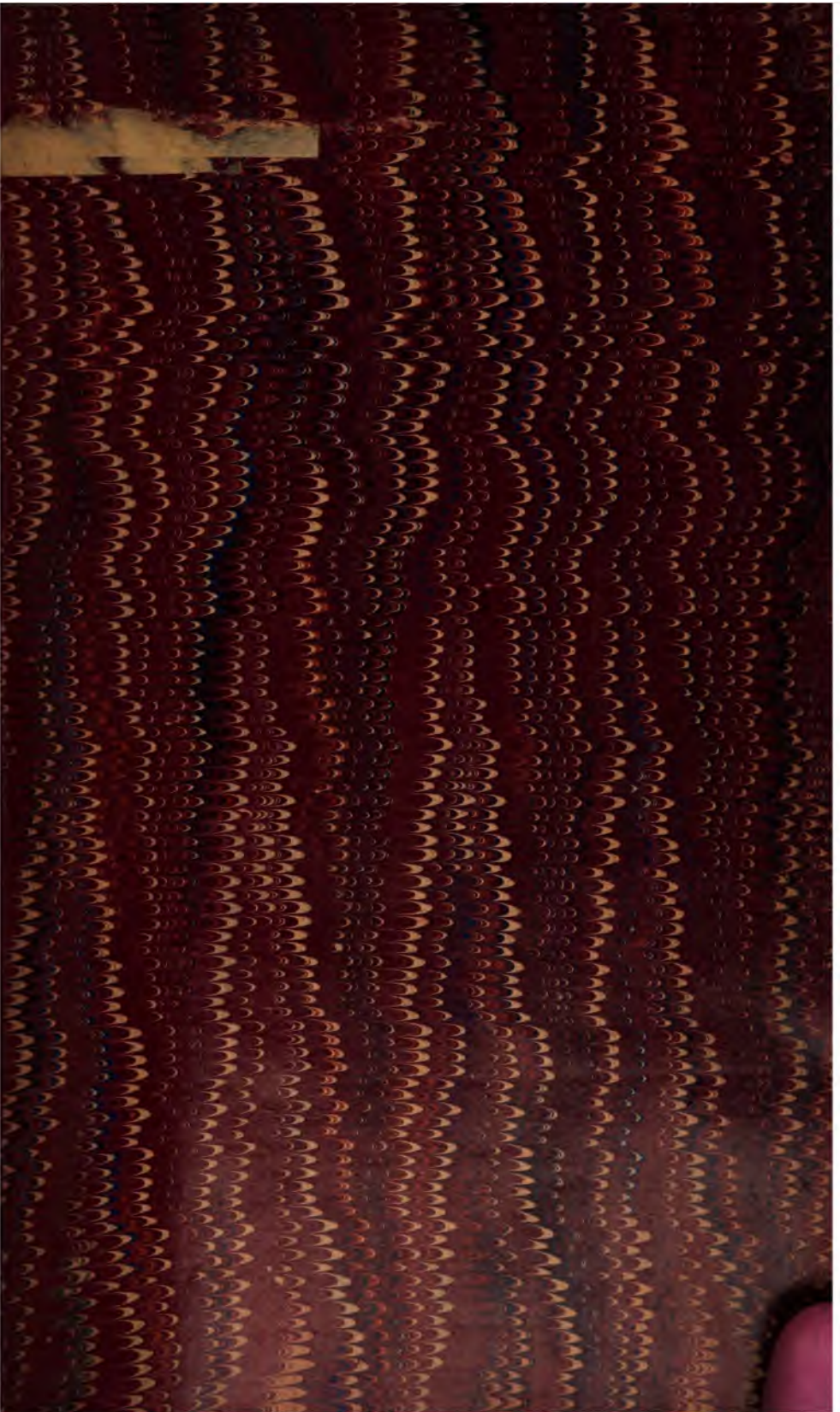
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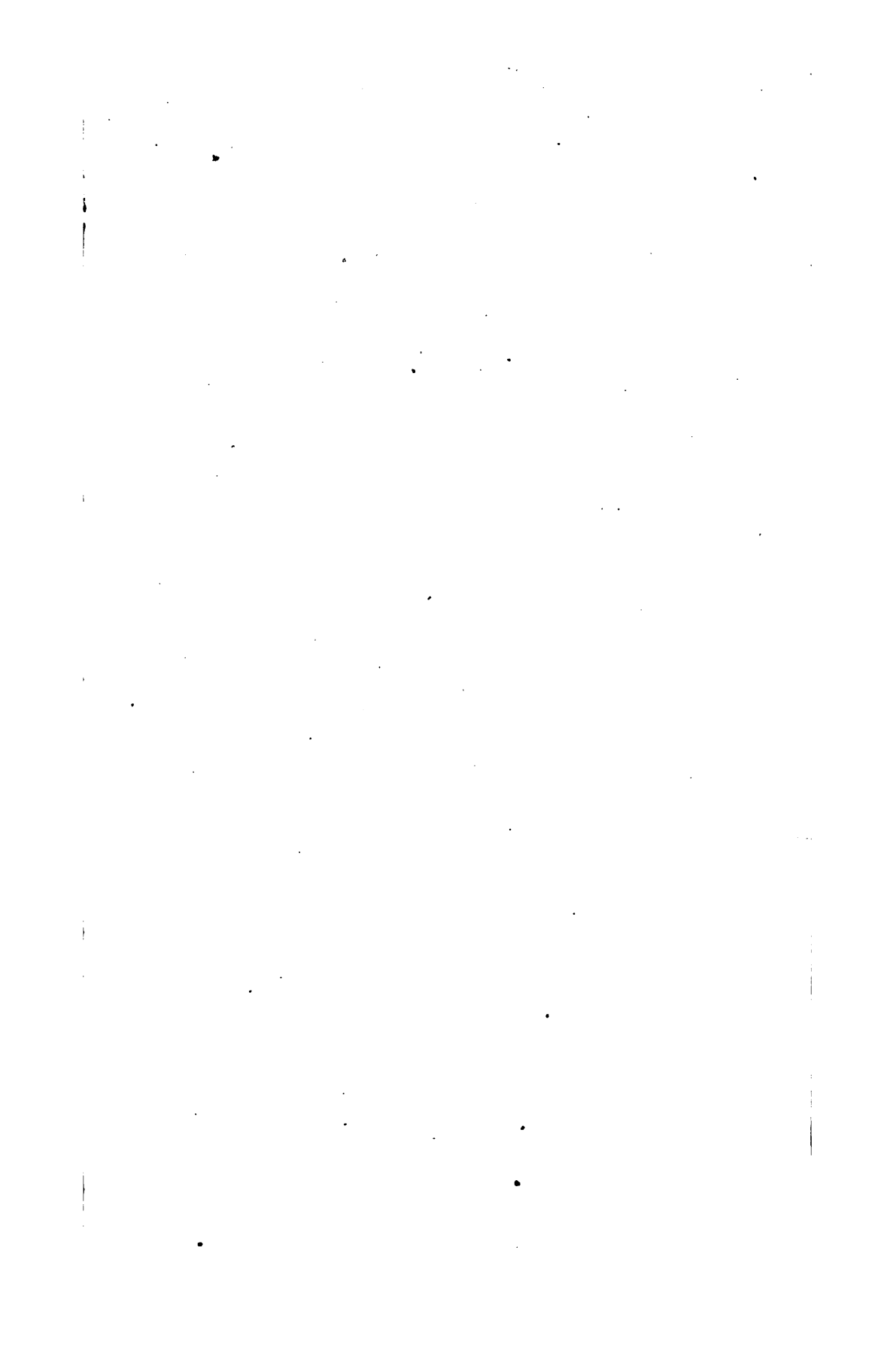
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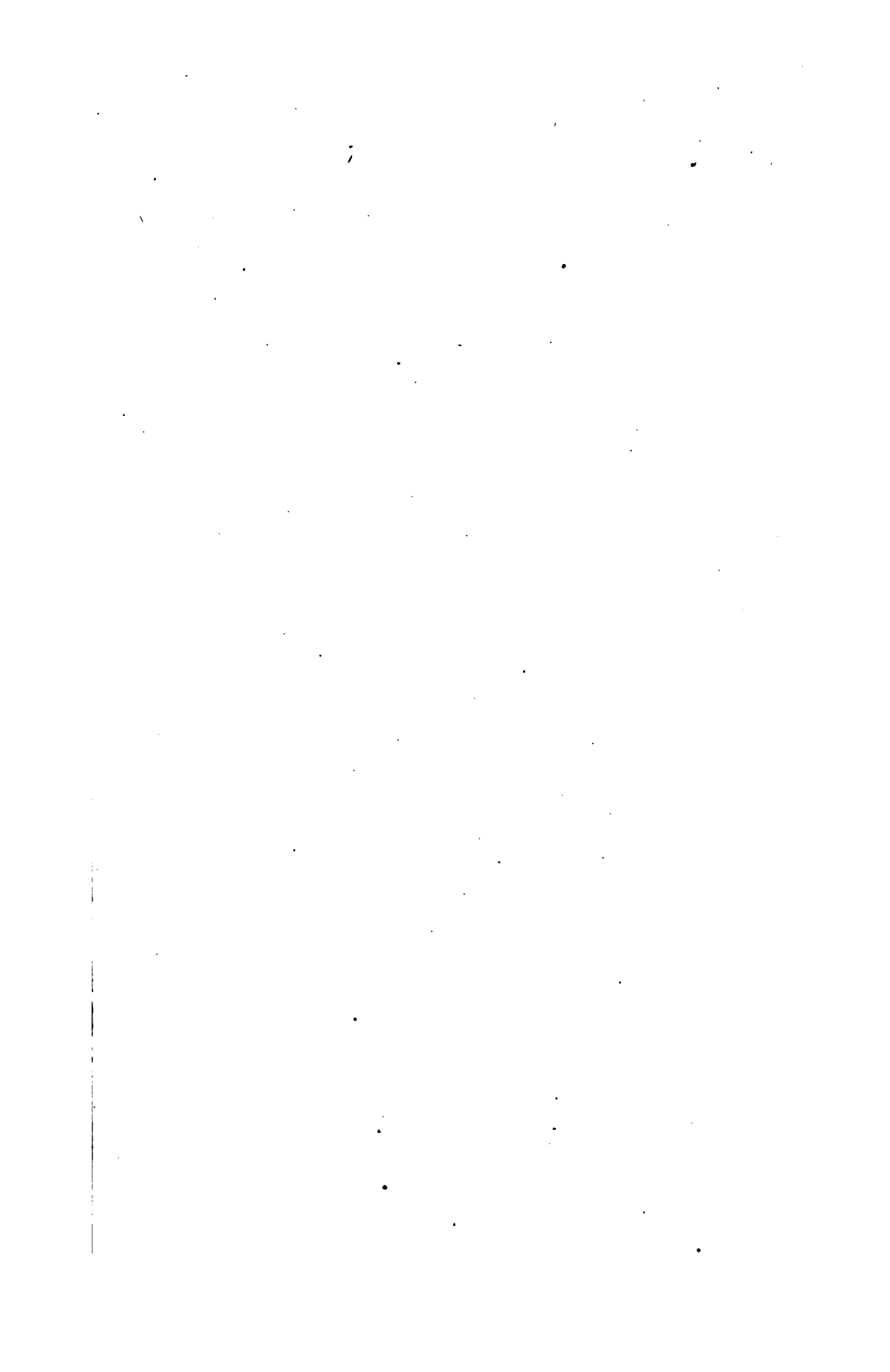


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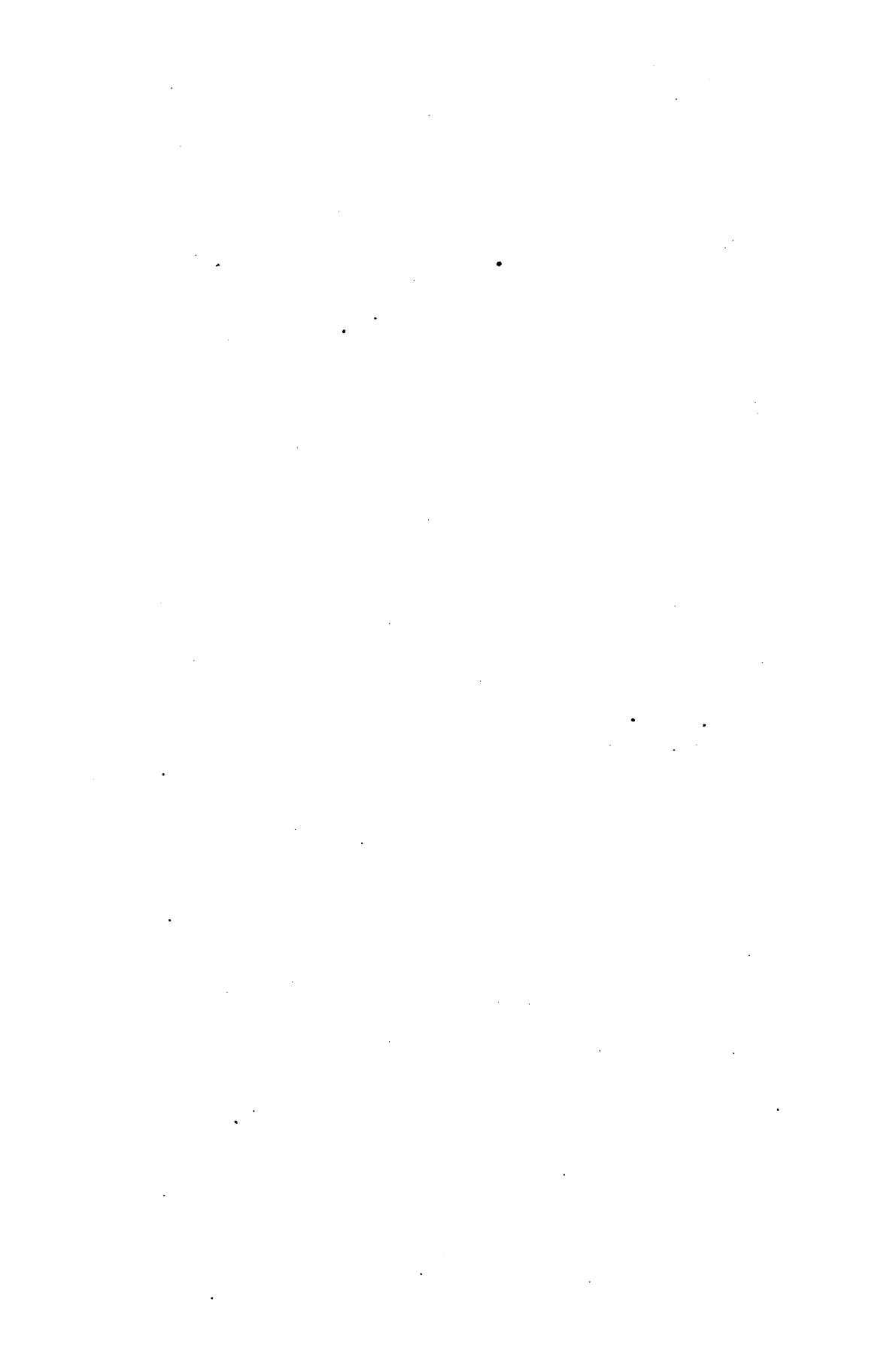
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SOPHOCLIS AJAX

WITH

ANNOTATIONS, INTRODUCTION, &c.

BY

EDWARD WUNDER.

SECOND EDITION

WITH THE NOTES NEWLY TRANSLATED INTO ENGLISH

FROM THE LAST GERMAN EDITION.



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THE EDITOR'S
NOTICE TO THE READER.

The title of the book, to which the reader is repeatedly referred in the commentary under the word Cens. is as follows: Ueber Christ. Aug. Lobeck's neue Ausgabe des Sophokleischen Aias. Eine Recension von Eduard Wunder. [Leipzig 1837.] — The words Add. Cens. denote another work published in the same year under the title: Anhang zu E. Wunder's Recension der neuen Lobeck'schen Ausgabe des Soph. Aias. Eine Erwiderung auf Herrn Lobeck's Antwort im zweiten Bande der Paralipomena.

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ΑΘΗΝΑ.

ΟΔΥΣΣΕΥΣ.

ΑΙΑΣ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ *).

ΤΕΚΜΗΣΣΑ.

ΑΓΓΕΛΟΣ.

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ΕΥΡΥΣΤΑΚΗΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΣΤΡΑΤΟΚΗΡΤΞ.

*) Scholiasta ad v. 134. haec annotavit: *Πιθανῶς ὁ χορὸς ἐσκεύ-
ασται ἀπὸ Σαλαμινίων ἀνδρῶν, τοῦτο μὲν παρῴησιαζομένων ὡς
ἐλευθέρων, τοῦτο δὲ συμπαθῶς ἔχόντων ὡς πολιτῶν, καὶ αἰδη-
μόνως λαλούντων ὡς ὑπηκόων· οὐ γὰρ πιθανὸν ἐξ Ἀχαιῶν εἰς-
άγειν καὶ διὰ τὸ μὴ συνάχθεσθαι καὶ διὰ τὸ μὴ προσκρούειν
τῷ βασιλεῖ· τὸ δὲ τῶν αἰχμαλώτων κηδεμονικὸν μὲν, ὡς Αἰσχύ-
λος ἐν Θερήσαις, οὐ μὴν εὐπρόσωπον· ὅρα γὰρ οἷον αἰχμαλώ-
τους ἐπιτιμᾶν τῷ Μενελάῳ.*

ARGUMENT OF THE AJAX

AS IT WAS COMPOSED BY SOPHOCLES FOR THE STAGE*).

Ajax, son of Telamon, derived his origin from Jove himself, whose son Aeacus, king of Aegina, was father of Telamon¹).

But Telamon, king of Salamis²), married Eriboea by whom he had Ajax³). He performed a great many brilliant achievements, and

*) The history of Ajax, son of Telamon, forms the subject of two treatises, by Franz Oelschläger and published at Suevofort in the years 1833. 1834. They contain much that I have purposely omitted. The statements put forth by some later writers, merely to dignify the subject, furnish no fresh light in the study of the play. My own design is quite a different one.

¹) Jupiter is supposed to have carried off the nymph Aegina from Phlius to the island Oenone, which in consequence received the name of Aegina. Aeacus is said to have been the offspring of their amours. The fable is well known. See Pindar. Isthm. VIII, 45sq. Nem. VIII, 10sq., where see Dissen at Boeckh. p. 441. Apollodorus III, 12, 6: *Αἰγίναν δὲ εἰσκούσας ὁ Ζεὺς εἰς τὴν τότε Οἰνώνην λεγομένην νῆσον, νῦν δὲ Αἰγίναν ἀπ' ἐκεῖνης κληθεῖσαν, μύγνυται καὶ τεκνοῖ παῖδα ἐξ αὐτῆς Αἰάκων. — γαμειὶ δὲ Αἰάκος Ἐνδηίδα, τὴν Χείρωνος, ἐξ ἧς αὐτῷ παῖδες ἐγένοντο Πηλεὺς τε καὶ Τελαμών. See also Diodorus Sic. IV, 72. and Philostephanus in the Scholiast to Hom. II. XVI, 14.*

In this play, Ajax (v. 337.) says: *ὦ Ζεῦ, προγόνων προπάτωρ,* and v. 824: *ἐκ δὲ τῶνδ' ἐμοὶ σὺ πρῶτος, καὶ γὰρ εἰκός, ἀρεσσόν.* Ajax is called Aeacides in v. 645.

²) Telamon's flight from Aegina, and his elevation to be king of Salamis, are related by Apollodorus (III, 2, 6.), Diodorus (IV, 72.), Pausanias (II, 29, 7.), Philostephanus (Schol. Hom. II. XVI, 14.) and Schol. Pindar. (Olymp. VIII, 39, p. 194. ed. Boeckh.).

³) In this play v. 569: *Τελαμῶνι δαίξει μητοῖ τ', Ἑρίβοιαν λέγω.* She is called Eriboea also by Pindar. (Isthm. VI, 65.), (in Dissen's edit. V, 45.), Diodorus (IV, 62.), Philostephanus (Schol. Hom. II. XVI, 14.) and Hyginus (fab. 97.).

On the other hand she is named Periboea by Xenophon (Cyn. 1, 9.), Apollod. (III, 12, 6.), Pausan. (I, 42, 4.).

also rendered most valuable assistance to Hercules, in punishing Laomedon, king of Troy, and capturing his city⁴). For which service he

Pherecydes seems to have called her Phereboea, see Huschk. (Anal. litt. p. 325.) and Lehrs (de Aristarchi stud. Hom. p. 249.). The name is Meliboea in Ister (Athen. XIII, p. 557, A.), unless the text is corrupt.

She was daughter of Alcaethous according to Xen., Apollod., Philosteph., Diod. and Pausan. in the passage above quoted. Sophocles does not name her father.

- ⁴) See on this subject Pindar (Nem. III, 61 sq. IV, 40. Isthm. VI, 37—45, [in Dissen's edit. V, 27—31.] Olymp. VIII, 60) and compare the Schol. with the passage quoted last (p. 196. ed. Boeckh), Apollod. (II, 6, 4.) and Diodor. (IV, 32.).

To this may be added what Pindar says (Isthm. VI, 51—80; in Dissen's ed. V, 35—54.). When Hercules invited Telamon to join him in the expedition against Troy, he is said to have prayed to Jupiter that he might have a son by Eriboea, who should unite the greatest constancy of mind to a hardihood of body equalled only by the tough lion's skin which he wore around him. As Hercules uttered this prayer Jupiter caused a large eagle to appear in sight. Upon which Hercules told Telamon that he would surely have the son he wished for: and Telamon called his son Ajax after the name of the eagle (*Αἰετός* in Greek). On this passage of Pindar the Scholiast (p. 547. ed. Boeckh) remarks: *εἰληπται δὲ ἐκ τῶν μεγάλων Ἡοιῶν ἡ ἱστορία· ἐκεῖ γὰρ εὐρίσκειται ἐπιξενονόμενος ὁ Ἡρακλῆς τῷ Τελαμῶνι καὶ ἐμβαλίνων ἐν τῇ δορᾷ καὶ εὐχόμενος, καὶ ὁ διόπομπος αἰετός, ἀφ' οὗ τὴν προσωνυμίαν ἔλαβεν Ἀίας*. It appears therefore that the statements of Osann (p. 65.) and Oelschläger (Comm. 1, p. 7.) about this passage of the Scholiast are incorrect.

Apollodorus (III, 12.) has the following: *καὶ ποιησαμένου εὐχὰς Ἡρακλείους, ἵνα αὐτῷ (Telamon) παῖς ἀρῆν γενήται, φανέντος δὲ μετὰ τὰς εὐχὰς αἰετοῦ, τὸν γεννηθέντα ἐκάλεσεν (Telamona) Ἀλάντα*.

Sophocles says nothing of all this in the play of the Ajax: but derives the name *Αἴας* from *Αἰαί*. See vs. 430 sqq.

The author of the argument to the Ajax evidently had Pindar's account in his mind when he wrote the following: *Περὶ δὲ τῆς πλευρᾶς, ὅτι μόνην αὐτὴν τρατὴν εἶχεν (ὁ Αἴας), ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυπτεν ἡ τοῦ Ἡρακλείους λεοντῆ, ἀτρατον ἦν, τὸ δὲ μὴ καλυφθέν, ὅπερ ἦν ἡ πλευρά, τρατὸν ἔμεινεν*.

He has however quite misunderstood the words of Pindar, which it will be useful to quote, from v. 61: *εἴ ποτ' ἐμάν, ὦ Ζεῦ πάτερ, θυμῷ ἐθέλων ἄρ' ἀν' ἀκουσας, νῦν σε, νῦν εὐχαῖς ὑπὸ θεσπεσίαις λίσσομαι παῖδα θρασύν ἐξ Ἐριβοίας ἀνδρὶ τῷδε, ξείνον ἄμ' ὀνείριδιον τελέσαι· τὸν μὲν ἀρῆκτον φυνά, ὥς περ τόδε δέμα με περιπλανᾶται θηρός, ὃν ἀμπρωτον ἄθλων κτεῖν' ἀποτ' ἐν Νημέῃ· θυμὸς δ' ἐπέσθω*.

No doubt it was under a similar misunderstanding of the passage in Pindar, that the Scholiast to Homer (II. XXIII, 821.) says: *ἱστορεῖται, ὅτι κατ' ἐκείνον τὸν καιρὸν, καθ' ὃν ἔττυεν Ἡρακλῆς τῇ νήσῳ Σαλαμῖνι κατὰ τινα χρεῖαν προσπλεύσας, Τελαμῶνι ἀρετὴ γενέσθαι τὸν παῖδα Ἀλάντα. ἐπιστάς οὖν ὁ Ἡρακλῆς*

was rewarded by the hand of Hesione, daughter of Laomedon, by whom he had Teucer⁵⁾.

καὶ ἀναλαβὼν τὸν παῖδα περιέβαλλε τῇ λεοντῇ. ἐφ' ᾧ ἤνθετο αὐτὸν γενέσθαι ἄτρωτον. ὁ δὲ ἠνέχθη, καὶ τὸ πᾶν τοῦ σώματος ἐγένετο ἄτρωτος πλην τοῦ ἀνέχους· τοῦτο γὰρ ἐδόκει τότε κατὰ τὴν τὸ μέρος μὴ περιβεβλησθαι τῇ λεοντῇ.

The whole story is foolish enough: for if Hercules had wrapped up the babe just after it was born, in the lion's skin, which he wore about him, there is no doubt that the whole body would have been covered. The Scholiast in Sophocles (Ajax v. 833.) has a similar account: κατὰ τὸ ἄλλο σῶμα ἄτρωτος ἦν ὁ Αἴας, κατὰ δὲ τὴν μασχάλην τρωτός διὰ τὸν Ἡρακλέα τῇ λεοντῇ αὐτὸν σκεπάζοντα κατὰ τοῦτο τὸ μέρος ἀσκεπαστον εἶσαι διὰ τὸν γωρυτὸν, ὃν περιέκλειτο. φησὶ δὲ περὶ αὐτοῦ Αἰσχύλος, ὅτι καὶ τὸ ξίφος ἐκάμπτετο, οὐδαμῇ ἐνδιδόντος τοῦ χρωτός τῇ σφαγῇ· τόξον ὥς τις ἐντείνων, πρὶν δὲ τις, φησὶ, παροῦσα δαίμων (Lobeck p. 365. ed. 2. reads: τόξον ὥς τις ἐντείνων χροεῖν, πρὶν δὲ τις αὐτῷ συμπαροῦσα δαιμόνων) ἐδείξεν αὐτῷ, κατὰ πόλον μέρος δεῖ χρῆσασθαι τῇ σφαγῇ. ὁ δὲ Σοφοκλῆς, ἐριθεύσαι μὲν τι ὥς πρὸς βυτῆρος μὴ βουληθεῖς, οὐ μὴν παραλιπεῖν αὐτὸ δοκιμάζων, ψιλῶς φησὶ· πλεονεὶν ἀναδέχθησαντα τῷ δε φασγάνῳ, κατὰ τί τὴν πλεονεὶν μὴ εἰπών.

It is evident that the Scholiast speaks of the tragedy of Aeschylus called *Θρήνησαι*. The Scholiast remarks that the death of Ajax is there related (v. 815.) only by a messenger: φθάνει Αἰσχύλος ἐν Θρήνησαις τὴν ἀναίρεσιν Αἴαντος δι' ἀγγέλου ἀπαγγέλλας. It is no doubt from the speech of this messenger that the words are taken which the Scholiast quotes at v. 833. So Eustathius (p. 995.) and the Schol. Ven. to Homer (Il. XIV, 402.): τρωτός ἦν ὅλον σῶμα καὶ οὐ μόνον τὰ περὶ μασχάλην κατὰ Αἰσχύλον.

From this we may conjecture that Aeschylus followed the tradition which represented the greater part of Ajax's body to be invulnerable. So also Plato (Symp. p. 219. E.): εὐ γὰρ ᾗδῃ, ὅτι χρημασί τε πολὺ μᾶλλον ἄτρωτος ἦν πανταχῇ ἢ σιδήρῳ ὁ Αἴας, ὃς ὅμως αὐτὸν μόνον ἀλώσεσθαι, διεπεφύγει με.

On the other hand neither Homer, Pindar nor Sophocles say any thing at all about Ajax's body being invulnerable. Sophocles makes Ajax say that he will pierce himself with his own sword (vs. 833 sqq.). See also 899 and 908. Pindar says that Ajax killed himself in this way (Nem. VII, 38 sqq.): ὁ κατ' ἐρὸς Αἴας ἐπαξε διὰ φρενῶν λευρόν ξίφος. (Isthm. III, 58 sqq.): ἴστε μὲν Αἴαντος ἀλκὴν φοῖνιον, τὰν ὀψία ἐν νυκτὶ ταμῶν περὶ φ φασγάνῳ κτλ. Nem. VIII, 38 sqq.

The story, as was followed by Aeschylus, seems to have its source in the first place from Homer's never having mentioned that Ajax was wounded, and next because Hercules is said (in *Magnis Eois*) to have asked Jupiter to render the body of Ajax as invulnerable as the skin of the Nemeaeon lion which he wore. It was believed that Jupiter listened to his prayer, and so the inference naturally arose that the parts of the child's body covered by the lion's skin, were invulnerable.

From the words of Homer (Il. XXIII, 821.): αἶλ' ἐπ' αὐχένι κῆρε φαεινοῦ δουρὸς ἀκωνῇ, Eustathius infers (p. 1331, 31.):

Ajax, son of Telamon, was one of the suitors for the hand of Helen, daughter of Tyndareus, and was therefore compelled by his oath to go to Troy to recover her, when she had been carried away by Paris⁶). As he was on the point of setting out, his father advised him never to begin any undertaking without the sanction of the Gods: to which he replied that he did not despair of gaining by his own unaided exertions quite as much success, as the most feeble man could gain by the power of the Gods. By this arrogance he offended all the Deities, and especially Minerva, whom he afterwards affronted at Troy, by telling her to carry her proffered assistance to the other Greeks, as he could do without it⁷).

ὅτι καθ' Ὅμηρον οὐ τὴν πλευρὰν μόνην τρωτὸς ὁ Αἴας, ὡς οἱ μεθ' Ὅμηρον εἶπον, εἶπερ Διομήδης καταθαβέει τοῦ ἀνέχοντος.

- ⁶) The story is related by Sophocles (vs. 434—436. and 1299—1303.), Apollod. (II, 6, 4. and III, 12, 7.), Diodor. (IV, 32.) and Schol. Hom. (II. VIII, 284.). Apollodorus and Diodorus say that Telamon was foremost in entering the walls of Troy; the words of the latter are these: ὁ δ' Ἡρακλῆς ἐστεφάνωσε Τελαμῶνα ἀριστέϊσι, δούς αὐτῷ τὴν Λαομέδοντος θυγατέρα Ἡσιόνην. οὗτος γὰρ κατὰ τὴν πολιορκίαν πρῶτος βιασάμενος εἰσέπενεν εἰς τὴν πόλιν, Ἡρακλέους προςβαλόντος κατὰ τὸ καρτερώτατον μέρος τοῦ τείχους τῆς ἀκροπόλεως.

- ⁶) Sophocles alludes to the oath (v. 1113.) and the Scholiast has the following note on the passage: ἀλλ' οὐνεχ' ὄρκων· τῶν γὰρ ἀριστέων συνελθόντων ἐπὶ τὴν τῆς Ἑλένης μνηστείαν, ὁ Τυνδαρεὺς πάντας ὄρκους ἀπήτησε συναγωνίσασθαι τῷ γαμούντι αὐτὴν καὶ συστρατεύειν, εἰ τις ἀρπαγὴ γένοιτο περὶ τὴν Ἑλένην, τῷ γήμαντι. See also the Philoctetes (v. 72.) and the Scholiast on the passage. Euripides is more full on the subject (Iph. A. 49 sqq.). See also Apollodorus. (III, 10, 8. 9.).

Euripides (Iph. A. 289 sqq.) agrees with Homer (II. II, 557.) that Ajax led 12 ships to Troy.

- ⁷) Sophocles alone mentions this (vs. 756—777. comp. with 127—130.), but the Scholiast (v. 127.) has something very similar: φασὶ τὸν Αἴαντα τρίτον ἡσθεβμέναι περὶ τοὺς θεοὺς· πρῶτον μὲν ἐκβαλεῖν τοῦ δίσκου τὴν Ἀθηνᾶν, βουλευμένην αὐτῷ συμμαχεῖν· δεύτερον ἀπαλεῖψαι τὴν γλαῦκα τὴν ἐγγεγραμμένην τῷ ὀπλῳ αὐτοῦ ἐξ ἔθους πατρῶου· τρίτον ὅτι οὐκ ἐπεισθῇ τῷ πατρὶ συμβουλευόντι πείθεσθαι τοῖς θεοῖς.

The words of Sophocles to which I have alluded, are not to be considered as at variance with what he puts into the mouth of Minerva after the conversation with Ajax was ended (vs. 118 sqq.):

ὄρεξ, Ὀδυσσεῦ, τὴν θεῶν ἰσχύν, ὅση;
τουτοῦ τίς ἂν σοὶ τάνδρος ἢ προνούστερος,
ἢ δρᾶν ἀμείνων εὐρέθῃ τὰ καίρια;

For the two chief virtues of a captain which are here ascribed to Ajax, namely wisdom in counsel and bravery in action are not incompatible with a neglect of the worship of the Gods. See note 8.

He however distinguished himself so much by his valour throughout the whole war, that among all the Grecian generals he was placed next to Achilles⁶). For this reason also, the Greeks whose camp was

Moreover the word used to express the impiety of Ajax is *ἄνους*, which is rather *demens* or *amens* than *impius*, though it is true that the Greeks applied the same term to a presumptuous confidence in one's own power and a consequent neglect of the Deities. We should therefore read *ἀνόητα* in v. 758. to agree with *ἄνους* in v. 763. The common reading *ἀνόνητα* has no meaning, which was the case in v. 1272. till I corrected it. See Schaefer (ad Demosth. p. 275, 5.) on the confusion made between the two words.

Homer never accuses Ajax of impiety: on the contrary he represents him as imploring the aid of Jupiter (Il. XVII, 626—650.) and exhorting the Greeks to pray to him (Il. VII, 193 sqq.).

It is the Locrian Ajax who is described by Homer as odious to Minerva for his insolence (Od. IV, 499—510.).

- ⁶) I have already noticed note 7. that Sophocles makes Minerva give Ajax the highest praise for wisdom and courage. Ajax also says of himself (421 sqq.): *οὐκέτ' ἄνδρα μὴ τόνδ' ἴδῃτε, ἔπος ἔξεσθ' μέγα, οἷον οὐτίνα Τρωῖα στρατοῦ δέρεχθῃ χθονός μολόντ' ἀπὸ Ἑλλανίδος*. (Also vs. 1339 sqq.) Nor is this unauthorized by the language of Homer, who repeatedly assigns to Ajax the next place to Achilles. See Il. II, 768 sq. XVII, 279 sq. Od. XI, 469 sq. 550 sq. XXIV, 17 sq. and Il. VII, 288., where Hector addresses Ajax in these words:

*Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε,
καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι.*

He is also said to have been not inferior in warlike courage Il. XIII, 321 sqq.

*ἄνδρ' ὃς κ' οὐκ εἴξει μέγας Τελαμώνιος Αἴας,
ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτὴν,
χαλκῷ τε δηκτὸς μεγάλοις τε χειρμαδίουσιν·
οὐδ' ἂν Ἀχιλλεὺς ῥηξήνορι χαρήσειεν
ἐν γ' αὐτοσταδίῃ· ποσὶ δ' οὐπὼς ἔστιν ἐρῶειν.*

All succeeding poets have ascribed the same praise to Ajax. For example Pindar often extols him in the highest terms, more especially in Nem. VII, 40. where he calls him *κράτιστος Ἀχιλλεύς ἄτερ μάχα*. So Horace (Sat. II, 3, 193.) *heros ab Achille secundus*.

It is particularly worthy of notice that Homer commends Ajax for his prudence, in the same way as Minerva in Sophocles: as for instance by Hector in the passage which I have just quoted Il. VII, 289. Similar are the passages in which he is mentioned among the princes summoned to council by Agamemnon (Il. I, 144 sqq. II, 404 sqq. X, 53 sqq. 108 sqq.). In fact Homer never accuses Ajax of rashness or impiety: so that we may well wonder at the words of Alexander (Aphr. Probl. I, 16.): *Ὅμηρος Ὀδυσσεῖα μὲν φρόνιμον λέγει, Αἴαντα δὲ μαρότερον*.

Nor are Menelaus or Agamemnon, in their jealousy of Ajax, ever represented by Sophocles as charging him with folly; which they would certainly have done, if the prevailing opinion had at that time supported the accusation. In fact the only fault Menelaus finds, is that of personal disobedience.

pitched between the Rhoetean and Sigaeon promontories, for greater safety assigned the two extremities to Achilles and Ajax⁹), and on more than one occasion Ajax alone saved the Greeks from destruction¹⁰).

He took part in most of the marauding expeditions, which the Greeks made, whilst they were besieging Troy, against the neighbouring states, and plundered a city of Phrygia, in which lived the rich

Again it is important to notice the error of these who suppose that Ajax was at a later period (namely between the times of Homer and Sophocles) considered to be rude and unskilful of speech. There is nothing in Homer to substantiate such an opinion, for Ajax is by that poet often introduced as a speaker (Il. XI, 624—642. XV, 502—513. 561—564. 733—741.).

Nor does Pindar as some wrongly suppose describe him so: Pindar's words are these (Nem. VIII, 39 sqq.): *κείνος καὶ Τελαμῶνος δάφην νῖον φασγάνῳ ἀμφικυλλοῖται. ἤ τι ν' ἀγλωσσὸν μὲν, ἥτορ δ' ἄλκιμον, λάθρα κατέχει ἐν λυγρῷ νείκει, μέγιστον δ' αἰόλω ψεύδει γέρας ἀντίταται*. The translation of the passage is evidently this: "Envy also cut of Ajax, causing him to die by his own sword. For though brave of soul, being less eloquent (than Ulysses), defeat overtook him in the disastrous contest, and the great prize was adjudged to cunning falsehood." *Ἀγλωσσον* is here opposed to *αἰόλω ψεύδει*: the loquacious mendacity of Ulysses to the concise brevity of Ajax, such as is generally attendant on those who, trusting to the justice of their cause, abstain from a wordy defence. *Ἀγλωσσον* is therefore nearly the same as *οὐ πολὺγλωσσον*, such as even Ulysses professes himself in Sophocles Phil. 96 sqq.:

*ἑσθλοῦ πατρὸς παῖ, καὐτὸς ὦν νέος ποτὲ
γλῶσσαν μὲν ἀργόν, χεῖρα δ' εἶχον ἐργάτιν.
νῦν δ' εἰς ἔλεγχον ἐξιὼν ὄρω βροτοῖς
τὴν γλῶσσαν, οὐχὶ τάργα, πάνθ' ἡγουμένην.*

Nor did Sophocles introduce Ajax as rude in the art of speaking. He has not even hinted that Ajax was overcome by Ulysses in the judgment of the arms, through inferiority of eloquence. Indeed he gives another reason in v. 1135., in which Pindar (Nem. VIII, 44 sqq.) agrees with Sophocles.

It is very doubtful therefore in what sense we must understand the words of Nestor, quoted from a lost play of Sophocles by Plutarch Moral. p. 504. C. (and p. 810. C.): *ὁ μὲν γὰρ Σοφοκλέους Νέστωρ τὸν Αἴαντα τραχυρόμενον τῷ λόγῳ προὔγων ἤδικῶς τοῦτο εἶρηκεν· οὐ μὲ μομφαί σε· ὀρθῶν γὰρ εὐ κακῶς λέγεις*.

⁹) Sophocles refers to this in v. 3. Cf. Homer Il. VIII, 224 sqq. and XI, 6 sqq. Eurip. Iph. A. 288—295.

¹⁰) It seems needless to enumerate in this place all the glorious deeds of Ajax celebrated by Homer. He was thought of to have been the best safeguard of the Greeks, when he resisted Hector, who sought to burn the ships. The exploit is related by Homer Il. XV, 415 sqq. and by Teucer in v. 1273. of this play, in order to prove the singular valour of Ajax.

Teleutas, whose daughter Tecmessa Ajax captured and afterwards married ¹¹⁾. He had by her a son named Eurysaces ¹²⁾.

After the death of Achilles ¹³⁾ a dispute arose between Ulysses and Ajax ¹⁴⁾ for the arms of the deceased hero, and the decision

- ¹¹⁾ We have no knowledge of any author before Sophocles, who recorded the expedition against Teleutas, where Tecmessa, his daughter, was captured. She complains that her country was ravaged by Ajax v. 488 sqq. and 515. Her father appears to have been in a flourishing condition, from v. 488. He is called Teleutas in vs. 210 and 331. That Tecmessa was given to Ajax as booty we learn from the Schol. on Homer Il. I, 138.

- ¹²⁾ Mention is made of Eurysaces, the son of Ajax and Tecmessa, in vs. 340. 510 sqq. 530 sqq. 545 sqq. 574 sqq. 983 sqq. 1171 sqq.

- ¹³⁾ In the Ajax no mention is made of the manner of Achilles' death. But in Philoct. 334 sqq.:

τέθνηκεν, ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο,
τοξευτός, ὡς λέγουσιν, ἐκ Φοῖβου δαμείς,

following the saying of Achilles himself, who in Homer Il. XXI, 277. relates that his mother had foretold that he should perish by the arrows of Apollo before the walls of Troy.

ἦ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτῶν
λαίψηροϊς ὀλέσθαι Ἀπόλλωνος βελέεσσιν.

The horse Xanthus, on the contrary, in Il. XIX, 416 sq. prophesies to Achilles thus:

ἀλλὰ σοὶ αὐτῷ

μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι Ἴφι δαμῆναι.

Hector foretells the same thing, adding likewise the name of the mortal by whose hand it was destined that Achilles should fall Il. XXII, 358 sqq.:

φράξεο νῦν, μὴ τοί τι θεῶν μήνιμα γένωμαι
ἥματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
ἔσθλ' ἔοντ' ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν.

And this report, by which Achilles is said to have been slain by Paris and Apollo, seems to have been followed by Arctinus, as we learn from a passage of Proclus Chrestom. p. 479. edit. Gaisf., for which see note 14.

- ¹⁴⁾ Ajax and Ulysses were the chief competitors for the arms of Achilles, because both had striven most earnestly to prevent the body of Achilles falling into the hands of the enemy. Which of the two did most in this respect, is passed over in silence by Sophocles in the present play. He does not even mention that Ajax and Ulysses had striven to defend his body. In Philoct. 372 sq., however, he makes Ulysses speak thus in the supposed speech of Neoptolemus:

ναί, καὶ, δεδάκασ' ἐνδίκως οὗτοι τάδε·
ἔγω γὰρ αὐτ' ἔσωσα κἀκείνον παρῶν.

From which passage one would be very wrong in concluding that Sophocles followed a different account from that of Arctinus in his Aethiopis. But Proclus in Chrestom. p. 479. edit. Gaisf. gives this as the latter's narrative:

τρεψάμενος δ' Ἀχιλλεὺς τοὺς Τρῶας καὶ εἰς τὴν ** εἰσπεσὼν
ὑπὸ Πάριδος ἀναιρεῖται καὶ Ἀπόλλωνος. καὶ περὶ τοῦ πτώματος
γενομένης ἰσχυρᾶς μάχης Αἴας ἀνελόμενος ἐπὶ τὰς ναῦς κομίζει,

being given in favour of the former ¹⁵⁾, Ajax was so stung with the ignominy of his defeat that he prepared to attack the Atridae and

Ὀδυσσεώς ἀπομαχομένου τοῖς Τρώσιν. Cf. Schol. Aristoph. Eqq. 1065., for which passage see note 15.

This was the common report in the time of Homer, as is clear from Od. V, 308 sqq. where Ulysses speaks thus:

*ὥς δ' ἔγωγ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
ἡματι τῷ, ὅτε μοι πλείστοι χαλκήρεα δοῦρα
Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι.*

Pindar, whose purpose was not to shew what Ajax and Ulysses had done in defending the body of Achilles, only wrote thus in Nem. VIII, 49 sqq.: *ἡ μὲν ἀνόμοιά γε δάοισιν ἐν θερμοῦ χροῦ ἔλκεα ῥῆξαν πολέμιζόμενοι ὑπ' ἀλεξιμβρότῳ λόγχῃ, τὰ μὲν ἄμφ' Ἀχιλεὶ νεοκτόνω, ἄλλων τε μόχθων ἐν πολυφθοροῖς ἀμέραις.*

In Ovid, who followed writers of later date, Metam. XIII, 284., Ulysses says: his, inquam, humeris ego corpus Achillis et simul arma tuli.

- ¹⁵⁾ When the body of Achilles was recovered, and the enemy put to flight, it would seem that Ajax and Ulysses first disputed with each other concerning the arms, without appealing to an arbitrator. So Arctinus, quoted by Proclus Chrestom. p. 479. ed. Gaisf.: *καὶ περὶ τῶν Ἀχιλλέως ὅπλων Ὀδυσσεὶ καὶ Αἴαντι στάσις ἐμπέπτει.* I know no author who has clearly made this statement; but judges are usually said to have been immediately appointed. Who those judges were, ancient writers do not agree. Homer makes Ulysses say in Od. XI, 543 sqq.:

*οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφειστήκει, κεχολωμένη εἵνεκα νίκης,
τὴν μιν ἐγὼ νίκησα, δικάζόμενος παρὰ νηυσί,
τεύχεσιν ἄμφ' Ἀχιλλῆος· ἔδθηκε δὲ πότνια μητρη·
παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.
ὥς δ' ἡ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλω·
τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευεν,
Αἴανθ', ὃς πέρι μὲν εἶδος, πέρι δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.*

But Aristarchus adjudicated from Homer v. 547. *παῖδες — Ἀθήνη*, and Wolf has in our own time enclosed it in brackets. Sophocles nevertheless seems to have had in view the report, by which the arms of Achilles were adjudged to Ulysses by the help of Minerva. Vs. 926 sq.

Proclus Chrestom. p. 481. ed. Gaisf. states that these circumstances were related in the little Iliad of Lesches: *ἡ τῶν ὅπλων κρίσις γίνεται, καὶ Ὀδυσσεὺς κατὰ βούλησιν Ἀθηναῖς λαμβάνει.*

The account of Lesches is stated at greater length by the Scholiast on Aristoph. Eqq. 1065: *ἡ ἱστορία τοῦτον τὸν τρόπον ἔχει, ὅτι διεφέροντο περὶ τῶν ἀρσενίων ὃ τε Αἶας καὶ ὁ Ὀδυσσεύς, ὥς φησιν ὁ τὴν μικρὰν Ἰλιάδα πεποιηκώς. τὸν Νέστορα δὲ συμβουλευσάι τοῖς Ἕλλησι πείμψαι τινὰς ἐξ αὐτῶν ὑπὸ τὰ τέλχη τῶν Τρώων, ὡτακουστήσοντας περὶ τῆς ἀνδρείας τῶν προειρημένων πρὸς ἄλληλας. ὡν τὴν μὲν λέγειν, ὃ Αἶας πολὺ κρείττων ἐστὶ τοῦ Ὀδυσσεώς, διερχομένην οὕτως·*

*Αἶας μὲν γὰρ αἶρε καὶ ἔκφερε δηλοῦ τοῦτος
ἦρῶ Πηλείδην, οὐδ' ἠθέλει δῖος Ὀδυσσεύς.
τὴν δ' ἑτέραν ἀντειπεῖν Ἀθηναῖς προνοίᾳ·*

Ulysses during the night and murder them. As he was going to enter their tents to accomplish his purpose, he was inspired with madness by the goddess Minerva ¹⁶⁾, and turned his rage against the flocks of sheep which belonged to the camp, thinking they were

πῶς ἐπεφρονήσω; πῶς οὐ κατὰ κόσμον ξειπες
ψεῦδος;

Pindar Nem. VIII, 45. says, that the Greeks were the judges: *κρυφαίσι γὰρ ἐν ψάφοις Ὀδυσσῇ Δαναοὶ θεράπευσαν, χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνω πάλαιοι.*

Sophocles omitted mentioning the names of the judges, although some think that the Atridae are said by him to have been the judges. But he merely says that the Atridae gave their votes, as is evident from the only passages where mention is made of the contest, viz. in v. 449. 1135 sqq. 1243.

Nor does Sophocles make either Ajax or Ulysses explain their respective claims to the arms, except that Ajax denounces the judgement as unjust in vs. 441 sqq. In this he agrees with Pindar Nem. VII, 31 sqq. VIII, 39 sqq. Isthm. III, 56 sq. and many other writers.

- ¹⁶⁾ Sophocles relates this in vs. 40—65. 447—453. 1055—1061. In this he followed Lesches, from whose little Iliad Proclus Chrestom. p. 481. ed. Gaisf. makes this extract: *ἡ τῶν ὅπλων κρίσις γίνεται, καὶ Ὀδυσσεὺς κατὰ βούλησιν Ἀθηναῖς λαμβάνει. Αἴας δὲ ἑμμανῆς γενόμενος τὴν τε λείαν τῶν Ἀχαιῶν λυμάνεται καὶ ἐαυτὸν ἀναιρεῖ.*

Whether Sophocles ascribed the madness of Ajax to the interference of Minerva on the authority of Lesches, is not known. It is evidently most opportunely related by Sophocles. For since Minerva was the perpetual assistant of Ulysses, she is with great probability represented as inflicting madness upon Ajax, while plotting the death of her favourite mortal. Besides, she had herself experienced the insolence of Ajax. See note on v. 7.

Yet Pindar makes no mention either of the madness of Ajax nor the slaughter of the cattle in those passages where he speaks of the trial for the arms, and the death of Ajax.

It may also be doubted whether Arctinus made mention of the slaughter of the cattle, since from his words respecting Machaon quoted by Eustath. p. 859, 44:

ὃς ἄα καὶ Αἴαντος πρῶτος μάθε χωμένοιο
δμῶν τ' ἀστράπτοντα βαρυνόμενόν τε νόημα,

- one may conjecture with Lobeck p. 208. ed. sec. that Machaon first perceived signs of madness in Ajax, while yet in the council of the Greeks, when the arms had been adjudged to Ulysses.

Others, on the contrary, related that Ajax attacked the Trojans when seized with madness, so Cicero Tusc. IV, 23: *Semper Ajax fortis, fortissimus tamen in furore: nam facinus fecit maximum, quum Danais inclinantibus summam rem perfecit, manu restituit proelium insaniens.* Which report Lobeck thinks Sophocles has in view, when he introduces Ajax speaking thus in vs. 466 sqq.:

ἀλλὰ δῆτ' ἴων
πρὸς ἔρμα Τρώων, ξυμπεσάν μόνος μόνους,
καὶ θρῶν τι χρηστόν, εἴτα λολᾶδιον θάνα;

the generals whom he intended to slay. Under this delusion, he slew many of them together with their shepherds, and drove the rest off to his tent, in order to put them to torture ¹⁷).

No sooner had he done this than his senses returned to him, and seeing the mistake which he had committed, he was overwhelmed with shame and determined, notwithstanding the entreaties of Tecmessa and his companions who had followed him from Salamis, to put an end to his life ¹⁸).

This resolution he put in force by falling on his sword, which had been given him by Hector ¹⁹).

¹⁷) Cf. Sophocles vs. 51—65. 94—115. 296—300.

¹⁸) Cf. Sophocles vs. 305—330. 360 sq. 390 sq. 421 sq. 457 sq. 470 sqq. 550—577.

¹⁹) Cf. Sophocles vs. 815—865. The common opinion of all Greece was that Ajax hastened his death after the adjudication of the arms. Nor is there any doubt that Homer Od. XI, 549. meant this: *τοίην γάρ κεφαλὴν ἔνεκ' αὐτῶν* (the arms of Achilles) *γαῖα κατέσχευεν, Αἴαντα κτλ.* The same thing was related by the Cyclic and Lyric poets (cf. Pind. Nem. VII, 35 sqq. VIII, 39 sqq. Isthm. III, 56 sqq.) who are followed by the tragedians.

We may add the remark of the author of the argument, towards the end:

περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασιν. οἱ μὲν γὰρ φασιν, ὅτι ὑπὸ Πάριδος τραπείδης ἦλθεν εἰς τὰς ναῦς αἰμορροῶν, οἱ δὲ, ὅτι χρησμὸς ἐδόθη Τρωσὶ πηλὸν κατ' αὐτοῦ βαλεῖν· σιδήρεω γὰρ οὐκ ἦν τραπός (cf. not. 4.)· καὶ οὕτω τελευτᾷ· οἱ δὲ, ὅτι αὐτόχειρ αὐτοῦ γέγονεν, ὃν ἔστι καὶ Σοφοκλῆς.

On which words Lobeck p. 377. ed. sec. has this observation: "This is differently related by Eustathius p. 995, 6. who says that he *ἀποσιεσάμενος τὸν πηλὸν δύο ἐποίησε κολωνούς*. Hence we may understand that they who in the testimony of Sophron, in Demetr. Phal. c. 147: *θᾶσαι ὅσα φύλλα καὶ κάρφια τοὶ παῖδες τοὺς ἄνδρας βαλλέουσι, οἷόνπερ φαντὶ φιλάτας Τρώας τὸν Αἴαντα τῷ παλῷ*, substituted *δοπάλω* for *τῷ παλῷ*, were quite wrong, although followed by Blomfield in fragm. 27. (Goeller edited *τῷ παλῷ* from conjecture, see his remark p. 127.). That Ajax was slain by an arrow shot by Paris is stated by Anticlidēs ad Lyc. 464. with whom Dares p. 189. agrees; and that there were some who accused Ulysses of this crime, is evident from Cicero de Invent. I, 8: *quid factum sit, potest quaeri hoc modo, occideritne Aiacem Ulixes; that this has been taken from the tragedians Quintilian testifies IV, 2, 13: ut in tragœdiis quum Teucer Ulixem reum facit Aiacis occisi, dicens inventum eum in solitudine iuxta exanime corpus inimici cum gladio cruento. Suidas s. Παλλάδιον states that when both had quarrelled about the Palladium, and Ajax was slain by night, Ulysses was suspected of the deed."*

A report also prevailed that the blame of the death of Ajax was thrown upon Teucer by Telamon. So the Schol. on Pindar Nem. IV, 76: *ὁ γὰρ Τεῦκρος ἐλθὼν μετὰ τὴν ἄλυσιν Ἰλίου ἐς Σα-*

After his death, Agamemnon and Menelaus, in revenge for his intended injury, directed that his body should be thrown out to be devoured by the dogs and vultures, but Teucer with the aid of Ulysses, successfully resisted them, and the remains of Ajax received the honors of a funeral ²⁰).

λαμῖνα, καὶ ὑπονοηθεὶς ὑπὸ τοῦ Τελαμῶνος, ὡς αἷτιος γεγονώς τοῦ φόνου τῷ Αἴαντι, φυγὼν ᾤκισε τὴν Κύπρον καὶ ἔσχεν αὐτῆς τὴν ὄρχην. The words of Pausanias are to the same purport (XXVIII, 12.): Τεῦκρον πρῶτον λόγος ἔχει Τελαμῶνι οὕτως ἀπολογήσασθαι, μηδὲν ἐς τὸν Αἴαντος θάνατον εἰργάσθαι.

In the play of Sophocles therefore Teucer foretells after the death of Ajax that on his return home, he will be accused by his father of having been the cause of his brother's death, and be expelled his country, vs. 1008—1021.

- ²⁰) See Sophocles v. 1049. to the end of the play. The poet seems to have followed some old tradition. For Lesches says in Eustathius p. 285, 38: μηδὲ καυθῆναι συνήθως τὸν Αἴαντα, τεθῆναι δὲ οὕτως ἐν σορῶ διὰ τὴν ὄρχην τοῦ βασιλέως.

Ajax is said to have been interred, says Lobeck p. 377. sec. edit., on the Rhoetean shore (Quint. Cal. V, 654.), where a statue was afterwards erected to him. Antony carried away the statue, but Augustus restored it, according to Strabo XIII, 890. C. and Eustathius p. 666, 52., where there is a corruption of the text, Ἀγατος for Ἀγνουστος or Σεβαστός. Eustathius p. 313, 30. also mentions the μνήμα καὶ ἱερὸν at Rhoeteum. But long before this Alexander performed rites in his honor (Diodor. XVII, 7.) out of admiration of his valour which was testified even by the Gods themselves who had saved the arms of Achilles from the shipwreck of Ulysses and caused them to be borne to the tomb of Ajax (see Phot. Bibl. C. CXC, 249. and Epigr. Ἀδέσπορ. 304.). From the blood of Ajax sprung up a sable flower mentioned by Euphorius (Eustathius l. l.), the Scholiast on Theocr. XX, 28. (Meineke p. 89.) and many other writers, but they differ about the nature of the plant; see Linnaei Specc. Plant. p. 718.

ΤΠΟΘΕΣΙΣ ΑΙΑΝΤΟΣ.

Τὸ δράμα τῆς Τρωϊκῆς ἐστὶ πραγματείας, ὥςπερ οἱ *ΑΝΤΗΝΟΡΙΔΑΙ*, καὶ *ΑΙΧΜΑΛΩΤΙΔΕΣ*, καὶ *ΕΛΕΝΗΣ ΑΡΠΑΓΗ*, καὶ *ΜΕΜΝΩΝ*¹⁾. πεπτωκότος γὰρ ἐν τῇ μάχῃ τοῦ Ἀχιλλέως, ἐδόκουν *Αἴας* τε καὶ Ὀδυσσεὺς ἐπ' αὐτῷ πλέον τι ἀριστεύειν περὶ τὴν τοῦ σώματος κομιδὴν· καὶ κρινομένων περὶ τῶν ὅπλων, κρατεῖ Ὀδυσσεύς, ὅθεν ὁ *Αἴας*, τῆς κρίσεως μὴ τυχών, παρακεκίνηται²⁾ καὶ διέφθαρται τὴν γνώμην, ὥστε ἐφαπτόμενος τῶν ποιμνίων δοκεῖν τοὺς Ἑλληνας διαχρῆσασθαι³⁾. καὶ τὰ μὲν ἀνείλε τῶν τετραπόδων, τὰ δὲ δῆσας ἀπάγει ἐπὶ τὴν σκηνήν· ἐν οἷς ἐστὶ καὶ κριὸς τις ἔξοχος, ὃν ᾤετο εἶναι Ὀδυσσεά, ὃν δῆσας ἐμαστίνωσεν, ὅθεν καὶ τῇ ἐπιγραφῇ πρόσκειται ὁ *ΜΑΣΤΙΓΟΦΟΡΟΣ*, ἡ πρὸς ἀντιδιαστολὴν τοῦ *ΛΟΚΡΟΥ*. Δικαίαρχος δὲ *ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΝ* ἐπιγράφει· ἐν δὲ ταῖς διδασκαλίαις ψιλῶς *ΑΙΑΣ* ἀναγέγραπται.

Ταῦτα μὲν οὖν πράττει ὁ *Αἴας* καταλαμβάνει δὲ Ἀθηνᾶ Ὀδυσσεά ἐπὶ τῆς σκηνῆς διοπτεύοντα, τί ποτε ἄρα πράττει ὁ *Αἴας*, καὶ δημοτοὶ αὐτῷ τὰ πραχθέντα, καὶ προκαλεῖται εἰς τὸ ἐμφανὲς τὸν *Αἴαντα* ἐτι ἐμμανῆ ὄντα καὶ ἐπικομπάζοντα, ὥς τῶν ἐχθρῶν ἀνηρημένων. καὶ ὁ μὲν εἰσέρχεται ἐπὶ τῷ

¹⁾ Brunck says that MS. Reg. E. has *Μέμνων*, not Ἀγαμέμνων.

²⁾ Schaefer pointed out that *παρακεκίνηται* is the same as *διέφθαρται τὴν γνώμην*. He compares Suid. T. III, p. 32., where they are found together. Diodor. Sic. T. II, p. 565, 20. and Lucian T. III, p. 131.

³⁾ For *διαχρῆσασθαι* some of Brunck's MSS., also Jen. and Dresd. a. have *διαχειρίζεσθαι*. Thus lower down Dresd. a. has *διαχειρίζεται* for *διαχρῆται*.

μαστιγοῦν τὸν Ὀδυσσεύα. παραγίνεται δὲ Χορὸς Σαλαμινίων ναυτῶν, εἰδὼς μὲν τὸ γεγονός, ὅτι ποίμνια ἐσφάγησαν Ἑλληνικά, ἀγνοῶν δὲ τὸν δράσαντα. ἔξεισι δὲ καὶ Τέκμησσα, τοῦ Αἰάντος αἰχμάλωτος παλλακίς, εἰδυῖα μὲν τὸν σφαγέα τῶν ποιμνίων, ὅτι Αἴας ἐστίν, ἀγνοοῦσα δὲ, τίνος εἶεν τὰ ποίμνια. ἑκάτερος οὖν παρ' ἑκατέρου μαθόντες τὸ ἀγνοούμενον, ὁ Χορὸς μὲν παρὰ Τεκμήσεως, ὅτι ὁ Αἴας ταῦτα ἔδρασε, Τέκμησσα δὲ παρὰ τοῦ Χοροῦ, ὅτι Ἑλληνικά τὰ σφαγέντα ποίμνια, ἀπολοφύρονται· καὶ μάλιστα ὁ Χορὸς. ὅθεν δὴ ὁ Αἴας προσελθὼν, ἔμφρων γενόμενος, ἑαυτὸν ἀπολοφύρεται. καὶ τούτου ἡ Τέκμησσα δεῖται παύσασθαι τῆς ὀργῆς· ὁ δὲ ὑποκρινόμενος πεπαῦσθαι, ἔξεισι καθαρσίαν ἔνεκεν, καὶ ἑαυτὸν διαχρῆται. εἰσι δὲ καὶ ἐπὶ τῷ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλεων καὶ πρὸς Ἀγαμέμνονα ⁴), οὐκ ἑῶντας θάπτειν τὸ σῶμα. τὸ δὲ πέρας, θάψας αὐτὸν Τεῦκρος ἀπολοφύρεται. παρίσθησι δὲ ὁ λόγος τῆς τραγωδίας, ὅτι ἐξ ὀργῆς καὶ φιλονεικίας οἱ ἄνθρωποι ἤκοιεν ⁵) ἐπὶ τὰ τοιαῦτα νοσήματα, ὥςπερ ὁ Αἴας προσδοκήσας ἐγκρατὴς εἶναι τῶν ὀπλων, καὶ ἀποτυχῶν, ἔγνω ἑαυτὸν ἀνελεῖν. αἱ δὲ τοιαῦται φιλονεικίαι ⁶) οὐκ εἰσὶν ἐπωφελεῖς οὐδὲ τοῖς δοκοῦσι νευικηκέναι, ὅρα γὰρ καὶ παρ' Ὀμήρῳ τὰ περὶ τῆς ἥττης τοῦ Αἰάντος πάνυ διὰ βραχέων καὶ περιπαθῶς (Ὀδυσ. XI, 542.)·

οἴη δ' Αἰάντος ψυχὴ Τελαμωνιάδαο

νόσφιν ἀφειστήκει κεχολωμένη εἵνεκα τευχέων.

εἴτα αὐτοῦ ἄκουε τοῦ κεκρατηκότος (547.).

ὥς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλῳ.

οὐκ ἔλυσιτέλησεν ἄρα αὐτῷ ἡ νίκη, τοιούτου ἀνδρὸς διὰ τὴν ἥτταν ἀποθανόντος.

⁴) I have restored *Μενέλεων καὶ πρὸς Ἀγαμέμνονα*, οὐκ ἑῶντας on the authority of Dresd. a. And so Turn., Steph. and Canter. The common reading is *Μενέλαον*, οὐκ ἑῶντας.

⁵) Hermann rightly objects to the optative. Jen. has *ἐμπίπτουσιν οἱ ἄνθρωποι*. Dresd. a., Turn. Steph. and Cant. read *ὅτι ἐξ ὀργῆς καὶ λύπης ἄκρας οἱ ἄνθρωποι εἰς μανίαν περιτρέπονται*, ὃ δὴ καὶ Αἴας πέπονθε, τῶν Ἀχιλλείων ὀπλων ἀποτυχῶν. So also Mosq. a. except that it has *ὁ δὴ καὶ ὁ Αἴας πέπονθῶς, τῶν Ἀχιλλείων ὀπλων ἀποτυχῶν, ἑαυτὸν ἀνεῖλεν*.

⁶) I have restored *φιλονεικίαι* for *νῆκαι* on the authority of Mosq. a. with Hermann.

Ἡ σκηνὴ τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τῇ σκηνῇ τοῦ Αἴαντος. δαιμονίως δὲ εἰσφέρει προλογίζουσαν τὴν Ἀθηνᾶν. ἀπὶ θανόντων γὰρ τὸν Αἴαντα προΐοντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥσπερ ἐξελέγχοντα ἑαυτὸν· οὐδὲ μὴν ἕτερός τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀποφύγῃ καὶ νυκτὸς τοῦ Αἴαντος δρᾶσαντος. θεοῦ οὖν ἦν τὸ ταῦτα διασαφῆσαι, καὶ Ἀθηνᾶς προκηδομένης τοῦ Ὀδυσσέως, διό φησι·

καὶ πάλοι φύλαξ ἔβην

τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

Περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασιν⁷⁾. οἱ μὲν γὰρ φασιν, ὅτι ὑπὸ Πάριδος τρωθεὶς ἦλθεν εἰς τὰς ναῦς αἰμοφόων· οἱ δέ, ὅτι χρησμὸς ἐδόθη Τρωσὶ πηλὸν κατ' αὐτοῦ βαλεῖν· σιδήρῳ γὰρ οὐκ ἦν τρωτός⁸⁾. καὶ οὕτω τελευτᾷ· οἱ δέ, ὅτι αὐτόχειρ αὐτοῦ γέγονεν, ὡς ἐστὶ καὶ Σοφοκλῆς. περὶ δὲ τῆς πλευρᾶς, ὅτι μόνην αὐτὴν τρωτὴν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυπτεν ἢ τοῦ Ἡρακλέους λεοντῇ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθέν, ὅπερ ἦν ἢ πλευρά, τρωτὸν ἔμεινε⁹⁾.

⁷⁾ See Ajax note 19.

⁸⁾ See Ajax note 4.

⁹⁾ ὅπερ ἐκάλυπτεν — ἔμεινε] I have restored this on the authority of Dresd. a. and Mosq. a. So Turn. Steph. and Canter. The other copies read ὅπερ ἐκάλυπτεν ἢ λεοντῇ, ἄτρωτον ἦν· τὸ δὲ μὴ καλυφθέν τρωτὸν ἔμεινε. For the fact described see note 4. on the Ajax.

Α Ι Α Σ.

ΑΘΗΝΑ.

*Ἀεὶ μὲν, ὦ παῖ Λαρτίου, δέδορξά σε
πειράν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον·*

V. 1—133. The business of this scene is supposed to take place the day after that on which the arms of Achilles had been adjudged to Ulysses, and the morning after the night during which Ajax had made the attack upon the cattle. When Ajax was accused of this slaughter, Ulysses, of his own accord, followed his footsteps, in order to learn the foundation of this report; and coming from the place where Ajax had been seen with his sword stained with blood, as far as his tent, Minerva informs him both that Ajax is now within his tent, and that he has committed the act of which he is accused. On Ulysses enquiring the motive for such a deed, the Goddess explains that when Ajax, burning with anger on account of having been refused the arms of Achilles, was on the point of slaying his rival Ulysses, and the judges, she caused him to be seized with a fit of madness, so that he attacked the public flocks of the Greeks, destroying some, and dragging others into his tent bound with cords. And in order that he may, whilst af-

fecting by this disease, be beheld by Ulysses (although against the will of the latter who dreads the consequences), Minerva calls him out of his tent, but prevents his seeing Ulysses. On his coming forth still full of madness, he returns thanks to Minerva, as a protecting deity, for the assistance she had rendered him, and boasts that he has slain many of the Greeks, especially the Atridae, but declares that he will take a yet more severe vengeance on Ulysses. When, after the vain intercession of the goddess, he retires to his tent, to execute his purpose, she shews by his example the power possessed by the Gods even over the most brave and wisest of men, and admonishes Ulysses, who confesses the weakness and frailty of mortals, to abstain from irreverence and insolence towards the Gods. With this explanation, it is unnecessary further to notice the art and finish which mark the Prologue throughout.

V. 1 sq. *Ἀεὶ μὲν κτλ.*] Observe that Ulysses, when Minerva, seen from the machine, commences

καὶ νῦν ἐπὶ σκηναῖς σε ναυτικάς ὄρω
 Αἴαντος, ἐνθα τάξιν ἐσχάτην ἔχει,
 5 πάλαι κυνηγετοῦντα καὶ μετρούμενον
 ἔχνη τὰ κείνου νεοχάραχθ', ὅπως ἰδῆς,
 εἴτ' ἐνδον, εἴτ' οὐκ ἐνδον. εὐ δέ σ' ἐκφέρει
 κυνὸς Λακαίνης ὥς τις εὐρινος βάσις.

speaking, is standing in front of the tent of Ajax, prepared to look whether he be within or not. — For the form of the name *Λαερτίου* or *Λαοτίου* see at Philoct. 87.

Ibid. δέδορκα σε — *θηρώμενον*] The structure is this: δέδορκα σε *θηρώμενον* ἀρπάσαι *πειράν* *τινα* ἐχθρῶν, so that the acc. *πειράν* depends on ἀρπάσαι, not on *θηρώμενον*. *θηράν* and *θηρᾶσθαι* are joined not only with the accusative of the substantive, but also with the infinitive, as in Eurip. Hel. 62: *παῖς ὁ τοῦ τεθυηκότος θηρᾶ γαμῖν με*, and 553: *ὃς με θηρᾶται λαβεῖν. πειράν* *τινος* λαμβάνειν, and *πειράν* *τινος* are both used to signify to try for any one, or to search for any one, to plot and plan to take any one. If there appear any thing unusual in the expression *πειράν* *τινα* ἐχθρῶν λαβεῖν, we must recollect that Ulysses is here compared not with the hunter, but the dog, who may, of course, correctly be said ἀρπάζειν those things which men are wont λαμβάνειν. Compare v. 6: *μετρούμενον ἔχνη τὰ κείνου νεοχ.*, and 7 sq.: *εὐ δέ σ' ἐκφέρει κυνὸς Λακαίνης ὥς τις εὐρινος βάσις*. As regards the explanations offered by others, see my remarks in Cens. p. 2—7. and in the Addend. p. 6—10.

V. 3. καὶ νῦν] These particles answer to the former ones *αἰεὶ μὲν*, in this sense: ut semper — ita nunc quoque. For examples see Zeune on Viger. p. 537. — The words ἐπὶ *σκηναῖς* — ἔχει may be thus explained: ἐπὶ *σκηναῖς* *ναυτικάς*, ἐνθα or ἐν *αἷς Αἴας* *οἰ-*

κεῖ, *τάξιν ἐσχάτην ἔχων*. For the matter see Fab. Ajac. not. 9.

V. 5. *κυνηγετοῦντα*] What this ἐπὶ *σκηναῖς* *ναυτικάς* *Αἴαντος* *κυνηγετεῖν* means, the poet explains in vs. 18 sqq.

V. 7 sq. εὐ δέ — *βάσις*] The order is: εὐ δέ σε ἐκφέρει βάσις ὥς εὐρινὸς τις βάσις κυνὸς Λακαίνης. But your footsteps have opportunely brought you hither, as the well-scenting track of a Lacedaemonian dog. For ἐκφέρει cf. Oed. C. 98: *ἐξήγαγ' εἰς τοδ' ἄλσος*. Plato, Phaed. p. 66. B: *κινδυνεύει ὥς περ ἄτραπὸς τις ἡμᾶς ἐκφέρειν μετὰ τοῦ λόγου ἐν τῇ σκέψει*. For the noun βάσις, placed only once, when the sense requires it twice, see note on Phil. 512; for the pronoun *τις* with the adjective *εὐρινος*, Passow's Lexicon v. *τις* n. 4.; for the phrase *εὐρινος βάσις κυνὸς* Lobeck on this passage, and my note on Phil. 1101. Libanius has imitated it in Ephr. T. IV. p. 1065: *εὐρίνω βάσει τὸ λανθάνον ἀνιχνεύοντες*. Etym. M. *εὐρινος βάσις*· ἡ εὐσφόρητος πορεία.

V. 8. *κυνὸς Λακαίνης*] For the Lacedaemonian dogs, who were usually kept for hunting, but sometimes also used by shepherds, Bothe refers to Aristotle, Hist. An. VIII, 28., where they are said to be bred from a fox and dog, and likewise IX. 1. (compared with VI, 20.), Oppian. Cynege. I, 371. with the note of Rittershusius, Pliny in various places, and the commentators on Virg. G. III, 405. and Horat.

ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κάρα
 10 στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους.
 καὶ σ' οὐδὲν εἰσω τῆσδε παπταίνειν πύλης
 ἐτ' ἔργον ἐστίν, ἐννέπειν δ', ὅτου χάριν
 σπουδὴν ἔθου τήνδ', ὥς παρ' εἰδυίας μάθης.

ΟΔΤΣΣΕΤΣ.

ὦ φθέγμ' Ἀθάνας, φιλάτης ἐμοὶ θεῶν,
 15 ὥς εὐμαθές σου, κἄν ἄποπτος ᾦς, ὅμως
 φώνημ' ἀκούω καὶ ξυναρπάζω φρενί,

V. 9. MSS. ἀνὴρ.

Epod. VI, 5. It is scarcely necessary to observe that the Greeks thought it by no means offensive to compare a man of sagacity with a dog of good scent Cf. Aeschyl. Ag. 1093: *ἔοικεν εὖριν ἡ ξένη κυνὸς δίκην εἶναι*. ib. 1184 sq.: *καὶ μαρτυρεῖτε συνδρόμῳ ἔλκος κακῶν δινηλατούση τῶν πάλαι πεπραγμένων*. Plato de legg. II. p. 654. D: *ταῦτ' ἄρα μετὰ τοῦθ' ἡμῖν αὐ κατὰπερ κυσὶν ἰχθυούσας διερευνήτεον*.

V. 9. ἔνδον — τυγχάνει.] Sophocles here uses a contracted mode of expression, meaning: for the man thou seekest is within, having just entered. For *τυγχάνειν* without a participle cf. Electr. 46. 313. and Lobeck on Phryn. p. 277.

V. 9 sq. *κάρα στάζων ἰδρῶτι κτλ.*] For the expression *κάρα στάζω ἰδρῶτι* see on Phil. 7. — To the following words, *καὶ χέρας ξίφ.*, the verb *στάζων* is to be so referred without the noun *ἰδρῶτι*, that, as is evident, *στάζων χέρας ξίφ.* may signify him, whose hands are dripping with blood. With regard to the noun *ξιφοκτόνους*, Musgrave refers to Eur. Hel. 361. Suidas: *ξιφοκτονεῖ· ξίφειν ἀναιρεῖ*. By the same analogy are formed *λιμοκτονία*, *λιμοκτονεῖν*, *λιθοκτονία*.

V. 11 sqq. Schol.: *καὶ σ' οὐδὲν εἰσω οὐκ ἀναγκαῖον τὸ πο-*

λυπραγμονεῖν ἔτι, εἰ ἔνδον ἐστὶν Αἴας. ἔνδον γὰρ ἄλλα λέγειν διὰ τί τὴν σπουδὴν ταύτην ἔθου, ἵνα παρ' ἐμοῦ μάθης τὰ ἀγνωστοῦμένα σοι. For the expression *οὐδὲν ἔργον ἐστὶ* see v. 852 of this play. Aristoph. Lysistr. 424: *ἀλλ' οὐδὲν ἔργον ἐστάναι*. El. 1353 sq. with note. The expression *σπουδὴν τίθεσθαι* I have explained Oed. C. 462.

V. 14. ὦ φθέγμ' Ἀθάνας.] See on Oed. C. 860.; for the form Ἀθάνας compare the authors already quoted by Neve, viz. Valck. on Phoen. 11., Pors. on Orest. 26., Lobeck on Phryn. p. 428.

V. 14 sqq. Schol.: ὦ φθέγμ' Ἀθάνας· καὶ τοῦτο ἄριστα· πεπολήται· φθέγμα γὰρ εἶπεν, ὥς μὴ θεασάμενος αὐτήν· δῆλον γὰρ, ὥς οὐκ εἶδεν αὐτήν, ἐκ τοῦ κἄν ἄποπτος ᾦς ὁ μῶς, τουτέστιν ἀόρατος. Τῆς δὲ φωνῆς, μόνως αἰσθάνεται, ὥς ἐδάδος αὐτῷ οὐσης· ἐστὶ μέντοι ἐπὶ τῆς σκηνῆς ἡ Ἀθηνᾶ· δεῖ γὰρ τοῦτο χαρίζεσθαι τῷ θεᾷ τῇ· προθεραπεύει δὲ τὸν θεὸν ὁ Ὀδυσσεὺς καὶ οὕτω λέγει τὰ Αἴαντος. This interpretation I formerly approved with Brunck, and in opposition to those who rendered ἄποπτος by πόρρωθεν ὁρωμένη, in Cens. p. 7 sqq. and in Add. Cens. p. 10 sqq., I endeavoured to defend it.

V. 16. Schol.: *ξυναρπάζω· ὁξέως συνίημι καὶ ἀντιλαμβάνομαι*.

- χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.
καὶ νῦν ἐπέγνωσ' εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ
βάσιν κυκλοῦντ', Αἰαντι τῷ σακεσφόρῳ.
20 κείνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλοι.
νυκτὸς γὰρ ἡμᾶς τῆςδε πρᾶγος ἄσκοπον
ἔχει περάνας, εἴπερ εἰργασται τάδε·
ἴσμεν γὰρ οὐδέν τρᾶνές, ἀλλ' ἀλώμεθα.
κἀγὼ θελουτῆς τῷδ' ὑπεξύγην πόνῳ·
25 ἐφθαρμένως γὰρ ἀρτίως εὐρίσκομεν
λείας ἀπάσας καὶ κατηναρισμένας
ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.
τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
καὶ μοί τις ὀπτῆρ αὐτὸν εἰσιδὼν μόνον
30 πηδῶντα πεδία σὺν νεορῶντ' ἔλπει

V. 17. κώδωνος] The κώδων or tintinnabulum can have no meaning here: but it also applied to the wider part of the trumpet as is mentioned both by the Scholiast, Pollux II, 4. §. 203. and Athenaeus IV. extr. Hence the trumpet itself is by synecdoche called κώδων. Musea. See the note of Lobeck, and for the Tyrrhenian trumpet see Valck. on Schol. Eur. Phoen. 1386. p. 766. and Porson on Phoen. 1392., and for the form Τυρσηνικῆς Porson on Hec. 8. — The adjective χαλκοστόμου is rightly explained by the Scholiast, δξύφωνοιότης. See on Oed. C. 1043.

V. 19. βάσιν κυκλοῦντ'] The poet here explains in more words κυνηγετοῦντα in v. 5. But in what sense each expression is to be taken, is evident from Plato Rep. 432. B. sq.: οὐκοῦν νῦν δὴ ἡμᾶς δεῖ ὥςπερ κυνηγέτας τινας θάμνον καὶ κλῶ περιίστασθαι προσέχοντας τὸν νοῦν, μὴ πῃ διαφύγῃ ἡ δικαιοσύνη καὶ ἀφανισθεῖσα ἀδολὸς γένηται. The remaining words of Plato are particularly apposite to the meaning of the present passage.

Ibid. Schol.: σακεσφόρῳ· οὐχ ἀπλῶς ὀπτοφόρῳ, ἀλλὰ κατ'

ἐξοχὴν. Ὅμηρος (II. VII, 219.)· Αἴας δ' ἐγγύθεν ἦλθε, φέρον σάκος, ἧ ὅτε πύργον. Ovid. Metam. XIII, 2: surgit ad hos clipei dominus septemplex Ajax, where see the commentators.

V. 21. ἄσκοπον] See the Scholiast on v. 40. and El. 848. note. εἰργασται is, of course, used actively.

V. 23. Schol.: ἀλώμεθα· τῷ νῷ πλανώμεθα. Photius: τρανές τὸ σαφές οἱ τραγικοὶ λέγουσιν.

V. 27. ἐκ χειρὸς] Neve rightly interprets: non casu aliquo prostratas, i. e. violent. In like manner explain v. 409. χειρὶ φονεῦοι and 1069. χερσὶν παρυνθύνοντες, where they usually render it by cominus. On the dative αὐτοῖς ἐπιστάταις see Matth. §. 405. not. 3. Schol.: ἐπιστάταις· τοῖς ποιμέσι· καλῶς δὲ τοῦτο, ἵνα μὴ παραγένοιτό τις ἀπαγγέλλων τὸ σαφές. πόθεν οὖν αὕτη ἡ ὑπόνοια; οἷ ἐλδέν τις αὐτὸν ἐν τῷ πεδίῳ πηδῶντα μετὰ τοῦ ξίφους νεαροῦ ἀπὸ τοῦ αἵματος. Lobeck has noted Plat. Legg. X, 906. A. ποιμνίων ἐπιστάταις

V. 30. πηδῶντα πεδία] For

φράζει τε καὶ δῆλωσεν· εὐθέως δ' ἐγὼ
κατ' ἴχνος ἄσσω, καὶ τὰ μὲν σημαίνομαι,
τὰ δ' ἐκπέπληγμαι κούκ ἔχω μαθεῖν ὅτου.
καιρὸν δ' ἐφήκεις· πάντα γὰρ τὰ τ' οὖν πάρος
35 τὰ τ' εἰσέπειτα σῇ κυβερνῶμαι χειρί.

ΑΘΗΝΑ.

ἐγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην
τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

ΟΔΥΣΣΕΥΣ.

ἦ καί, φίλη δέσποινα, πρὸς καιρὸν πονῶ;

ΑΘΗΝΑ.

ὥς ἔστιν ἀνδρὸς τοῦδε τάργα ταῦτά σοι.

ΟΔΥΣΣΕΥΣ.

40 καὶ πρὸς τί δυσλόγιστον ὦδ' ἤξεν χειρί;

V. 33. Four MSS. of Suidas in σημαίνομαι, and Lb. have ὅπου. But in Lb. τ is written above.

V. 40. I have written χειρί from the conjecture of Ruhnken, Ep. Crit. I, 33. The MSS. [and Dind.] have χεῖρα, which Sophocles could not have written, for reasons which I have pointed out in Cens. p. 12 sqq.

the accusative joined with πηδᾶν, see Philoct. 144 sq. note.

V. 31. φράζει τε καὶ δῆλωσεν] The tragedians, says Porson on Hec. 21., so frequently unite different tenses, as to seem purposely to affect it.

V. 32. Schol.: σημαίνομαι· σηματίζομαι, διὰ σημείων γινώσκω.

V. 33. τὰ δ' ἐκπέπλ. κτλ.] ἐκπλήττεσθαι τι is of course used like the Latin perhorrescere aliquid or perturbari aliqua re. Ulysses expresses alarm at the footsteps of the sheep which Ajax had dragged into his tent.

V. 34. καιρὸν] So v. 1316. See Matth. §. 425, 5. — The expression κυβερνᾶσθαι ὑπὸ τινος πάντα, is similar to ὑπηρετεῖν τινι πάντα, for which see at Philoct. 15. to be thus explained: πᾶν ὑπηρε-

τημα ὑπηρετεῖν τινι. See on Oed. R. 259. Rost §. 104. ann. 7.

V. 36 sq. καὶ πάλαι κτλ.] The order is: καὶ πάλαι εἰς ὁδὸν ἔβην, φύλαξ πρόθυμος τῇ σῇ κυνηγία.

V. 38. δέσποινα] Neve compares v. 105. El. 626. and Valck. on Eur. Hipp. 88.

V. 39. ὥς] This particle, signifying for, is to be referred to the suppressed sentence πρὸς καιρὸν πονεῖς. See Matth. §. 628, 5.

V. 40. Schol.: καὶ πρὸς τί δυσλόγιστον· ἐπύθετο πρῶτον, εἰ αὐτὸς ἔστιν ὁ δρασάς· εἰτα καὶ τὴν αἰτίαν πυνθάνεται· τὸ δὲ δυσλόγιστον ὁμοιον τῷ πρᾶγος ἄσκοπον. ἀγνοεῖ γὰρ ἔτι τὴν μανίαν. On the words πρὸς τί see Matth. §. 591. β. The adjective δυσλόγιστον must be joined with the verb ἤξεν, and the expression χειρὶ αἰσσεῖν is like the Homeric ἔγχει αἰσσεῖν. Il. XI, 484:

ΑΘΗΝΑ.

χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὄπλων.

ΟΔΤΣΣΕΤΣ.

τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν;

ΑΘΗΝΑ.

δοκῶν ἐν ὑμῖν χεῖρα χαλίνεσθαι φόνῳ.

ΟΔΤΣΣΤΕΣ.

ἦ καὶ τὸ βούλευμ' ὥς ἐπ' Ἀργείοις τόδ' ἦν;

ΑΘΗΝΑ.

45 αἶν ἐξεπράξεν, εἰ κατημέλησ' ἐγώ.

V. 45. La. ἐξεπράξατ'. Hesychius: ἐξεπράξατο· ἐφόνευσεν.

αὐτὰρ ὅγ' ἥρως αἰσῶν ὧ ἔγχει duntur, i. e. the absence of
ἀμύνετο νηλεὲς ἥμαρ. the arts. Florus IV, 10, 8:

V. 41. τῶν Ἀχ. ὀπλῶν] I. e. non minor ex aqua clades, on account of the arms of i. e. the deficiency of water.
Achilles refused to him. So V. 42. τί δῆτα ποίμναις —
Pindar Nem. VII, 36: οὐ κεν βάσιν] As the Greeks use πῆ-
ὄπλων χολῶθεις ὁ καρτερός Αἴας δῆμα πηδᾶν, πτώματα πεσεῖν,
ἔπαξε διὰ φρενῶν λευρόν ξίφος, ἀνάστασιν στήναι, and similar
Cf. Hom. Il. I, 93: οὐτ' ἄρ' ὅγ' forms, so Sophocles might rightly
εὐχολῆς ἐπιμέμφεται οὐδ' ἑκα- have said βάσιν βαίνειν. But as
τόμβης. Eur. Hippol. 1402: τιμῆς he was speaking of a hostile att-
ἐμέμφθη. Phoen. 1668: καὶ τῷ τά- ack upon some one, the poet pre-
φῳ νῦν τὴν δίκην παρασχέτω, ferred using a more significant
where the Scholiast rightly ex- word, which might not only con-
plains τῷ τάφῳ by: τῷ τάφῳ μὴ- convey the intransitive force of go-
τηχεῖν. Med. 963. ed. Pors.: τῶν ing, but might at the same time
δ' ἐμῶν παιδῶν φονῆς ψυχῆς ἀν- express the idea of attack: to
ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον, at which purpose the verb ἐμπίπτειν
at which passage Schaefer obser- was most apposite. Hence τί —
ves that we should rather expect βάσιν signifies this: But why did
the contrary of flight, viz. he make this hostile ap-
permission to remain. Xeno- proach (or, in one word, impe-
noph. Anab. V, 8, 1: Φιλήσιος μὲν- tus) against the cattle? In a
ὥφλε καὶ Ξανθικλῆς τῆς φυλακῆς similar manner are used βάσιν
τῶν γανλικῶν χρημάτων τὸ μεί- ἐφρίστασαι Trach. 336. and γονυπε-
ωμα εἰκοσι μνάς, i. e. Phile- τεῖς ἔδρας προσπιτνῶ Eur. Phoen.
sius and Xanthicles were 300. For the full discussion of
fined 20 minae for their neg- the form see in Cens. p. 36 sqq.
lect of the guard of the mer- and 55 sqq.

V. 43. ἐν ὑμῖν — φόνῳ] Cf.
v. 453: ὥστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς.

V. 44. ὥς ἐπ'] On the con-
junction of these words see Matth. §. 628.

ΟΔΤΣΣΕΤΣ.

ποίαισι τόλμαις ταῖςδε καὶ φρενῶν θράσει;

ΑΘΗΝΑ.

νύκτωρ ἐφ' ὑμᾶς δόλιος ὁρμάται μόνος.

ΟΔΤΣΣΕΤΣ.

ἦ καὶ παρέστη κάπλ τέρμ' ἀφίκετο;

ΑΘΗΝΑ.

καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

ΟΔΤΣΣΕΤΣ.

50 καὶ πᾶς ἐπέσχε χεῖρα μαμῶσαν φόνου;

ΑΘΗΝΑ.

ἐγὼ σφ' ἀπείργω δυσφόρους ἐπ' ὄμμασι

V. 46. ποίαισι τόλμαις] This is usually explained by what daring. The Greeks however never use the plural of this word to designate the boldness of one man. Besides, that signification is not sufficiently adapted to this passage, when followed by καὶ φρενῶν θράσει. It should therefore be rendered machinations, stratagems, for so Minerva will rightly reply, νύκτωρ — μόνος, shewing that Ajax had made use of stratagems by night. The meaning of the word may be seen from Trach. 582: κακὰς δὲ τόλμας μήτ' ἐπιστάμην ἐγὼ μήτ' ἐκμάθοιμι, τὰς τε τομώσας στυγῶ. Eur. Hipp. 414: μισῶ δὲ καὶ τὰς σάφρονας μὲν ἐν λόγοις, λάθρα δὲ τόλμας οὐ καλὰς κερτημέναις. Ion. 1216: καὶ κατεῖπ' ἀναγκασθεῖς μόγις τόλμας Κρεούσης.

V. 48. Schol.: παρέστη ἐπὶ λησίσαν ἡμῖν. κάπλ τέρμα· τῆς ὁδοῦ.

V. 49. καὶ δὴ κτλ.] For the particles καὶ δὴ see note on Electr. 310. Schol.: στρατηγίσιν πύλαις· ταῖς τῶν σιγνῶν πύλαις. Observe the expression δισσαῖς στρατ. πύλαις, the gates of the two generals. So v. 71: τὰς

αἰχμαλωτίδας χέρας, v. 55: πολυκεραν φόνον, with which may be compared Aesch. Sept. c. Th. 44: ταυρεῖος φόνος. Eur. Iph. T. 72: Ἑλλήν φόνος. Bacch. 795: φόνον θῆλυν, the slaughter of women. Hel. 1598: ταυρεῖον φόνον. ib. 1607: ταυρεῖω σφαγῇ, and of this play vs. 64: εὐκεραν γυναικείον μόρον. For other examples see Matth. §. 446. not. 3. c.

V. 51. Schol.: τὸ ἐξῆς· ἐγὼ σφ' ἀπείργω τῆς ἀνήκεστου χαρᾶς. By the substantive χαρά is signified pleasure in or desire of slaying the Atridae. For the adj. ἀνήκεστος see El. 871. Loebbeck remarks that γνῶμαι are certain deceptions of the sight, by which the Goddess turned Ajax from his proposed course. Celsus IV, 8: quidam imaginibus falluntur, valem insanientem Aiacem vel Orestem poetarum fabulae ferunt. Aeschylus Choeph. 1044. calls them δόξαι. Cf. 439 sq. and 687. The adj. δυσφόρους is equivalent to παραφόρους leading from the right path.

- γνώμας βαλοῦσα τῆς ἀνηκέστου χαρᾶς,
καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε
λείας ἄδαστα βουκόλων φρουρήματα·
- 55 ἔνθ' εἰσπεσὼν ἔκειρε πολύνεκρων φόνον,
κύκλω ραχίζων, κἀδόκει μὲν ἔσθ' ὅτε
δισσοὺς Ἀτρεΐδας αὐτόχειρ κτείνειν ἔχων,
ὅτ' ἄλλος' ἄλλον ἐμπίτνων στρατηλατῶν.
ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσι νόσοις
- 60 ὠτρυνον, εἰςέβαλλον εἰς ἔρκη κακά.

V. 58. I have written ἄλλος' from my own conjecture. The MSS. and Dind. have ἄλλοτ'. I have moreover with Dind. restored ἐμπίτνων for ἐμπιτνῶν.

V. 60. I have retained the reading of the MSS. although corrupt,

V. 53. πρὸς τε π. ἐκτρέπω] does πολύνεκρων φόνον merely signify the slaughter of horned cattle, but, as the Schol. explains, φόνον πολλῶν κερασφόρων ζώων. See on Oed. C. 17. Antig. 146 sq. Trach. 747. and in Cens. p. 89 sqq.

V. 53 sq. σύμμικτά τε — φρουρήματα] In a prose writer the words λείας βουκόλων φρουρήματα would signify the care of the herdsmen in guarding the prey (for the double genitive depending on one noun see Matth. §. 380. not.); but Sophocles on the contrary attached this signification to them: the booty guarded by the herdsmen, or the cattle guarded by the

shepherds. For further explanation see in Cens. p. 87 sqq. — On the adjectives σύμμικτα and ἄδαστα joined with the substantive φρουρήματα, instead of λείας, see note on v. 7. The cattle which the Greeks had plundered, are called σύμμικτα, because kept in the same place with the sheep (ποίμναις), and ἄδαστα because not yet divided amongst the leaders of the army. Schol.: σύμμικτά τε βουκόλων φρουρήματα· περιφραστικῶς σύμμικτα βουκόλια.

V. 55. Schol.: ἔκειρε· ἦτοι ἀντὶ τοῦ κείρων ἐποίει. For the phrase κείρειν φόνον see in Cens. p. 71 sq., on the adjective πολύνεκρων, instead of the genitive of the substantive, see at v. 49. Nor

V. 56. Schol.: κύκλω ραχίζων· κατὰ πάντα τόπον τῆς ἐκάνεως σφάζων καὶ διακόπτων, διὰ τὸ τὴν πρῶτην καὶ μεγάλην διακοπήν κατὰ ῥαχίν γίνεσθαι.

V. 57. ἔχων] This word might have been omitted without injury to the sense; see Matth. §. 557. not. 2.

V. 58. ὅτ' — στρατηλατῶν] The words must be joined thus: ὅτ' ἄλλοις ἐμπίτνων ἄλλον στρατηλατῶν, scil. ἐδόκει κτείνειν. For the order of the words see v. 685 sq. 723 sq. and the examples adduced at Oed. C. 1223., for the particles ἔσθ' ὅτε — ὅτε see Hermann on Vig. p. 792.

V. 59 sq. Schol.: ἐγὼ δὲ φοιτῶντα· ἦτοι μαινόμενον. φοῖτος γὰρ ἢ μανία· ἡ περιερχόμενον ἐν τοῖς ποιμνίοις διὰ τὴν μανίαν· λέγει γὰρ μανιάσι νόσοις. ἡ ἀναστρεφόμενον ἐν τῇ μανίᾳ. [Εἰς τὸ αὐτό.] μεθ' ὁρμῆς μεμνηνόντα. The words φοιτῶντα μαν. νόσοις are to be joined. So Eurip. Bacch. 997: μανείῃσιν παραδίῃ παρακόπῳ τε λήματι στέλλεται, i. e. ruere, furere. Cf. Oed. R. 1255.

ἡ κᾶπειτ', ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,
 τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν,
 ποιμένας τε πάσας ἐς δόμους κομίζεται,
 ὥς ἄνδρας, οὐχ ὥς εὐκερων ἄγραν ἔχων.
 65 καὶ νῦν κατ' οἴκους ξυνδέτους αἰκίζεται.
 δειξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,
 ὥς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.
 θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου
 τὸν ἄνδρ'. ἐγὼ γὰρ ὁμμάτων ἀποστροφούς
 70 αὐγὰς ἀπέριξω σὴν πρόσοψιν εἰσιδεῖν.
 οὗτος, σὲ τὸν τὰς αἰχμαλώτιδας χέρας
 δεσμοῖς ἀπενθύνοντα, προσμολεῖν καλῶ.
 Αἴαντα φωνῶ· στείχε δωμάτων πάρος.

as I cannot discover the genuine words of the poet. For I cannot now, as formerly: approve with Lobeck εἰς ἔριν κακὴν. Schol.: γρ. ἔριν ὅν κακὴν. Besides, there is something very offensive in the asyndeton ὠτρυνον, εἰςέβαλλον, which must not be supposed to be supported by El. 719: ἤφριζον, εἰςέβαλλον ἱππικαὶ πνοαί; for the asyndeton is out of place there also.

V. 65. συνδέτους Dind.

V. 63. κομίζεται] So Eur. Hel. 579: ἦν ἄντρα κεύθει κακὴ Φρυγῶν κομίζουαι.

V. 66. Schol.: δειξω δὲ καὶ σοὶ· πιθανὴ ἢ παρείσοδος τοῦ Αἴαντος· οὕτω γὰρ μείζον γίνεται τὸ πάθος τῆς τραγωδίας, τῶν θεατῶν νῦν μὲν παραφρονοῦντα, ὀλίγω δ' ὅσπερ ἐμφορὰ θεωμένων· καὶ ἵνα ἰδῶν ὁ Ὀδυσσεὺς ἐξέπῃ τοῖς ἄλλοις Ἑλλησιν· οὕτω δὲ καὶ ἡ εὐνοία τῆς Ἀθηνᾶς ἐνδείκνυται εἰς Ὀδυσσεῆα.

V. 68 sq. μηδὲ — τὸν ἄνδρ'] Hermann renders this with Brunk: "Nor think that this man will be a cause of calamity to thee." Others more rightly join μίμνε τὸν ἄνδρα. So 844: γενέσθε, μὴ φείδεσθε, πανδήμου στρατοῦ, and v. 1379: καὶ ἐμπονεῖν καὶ μηδὲν ἑλλείπειν, ὅσον κτλ. See in Cens. on vs. 476 sq. Musgrave quotes Aristoph. Eccles. 512: μὴ ἐμφορὰ γενήσεται τὸ πρᾶγμα. Eur. Or. 139: ἀλλ' ἐμοὶ τόνδ' ἐξεγείρει ἐμφορὰ γενήσεται.

V. 69 sq. ἀποστροφούς — ἀπέριξω] ἀπέριξω is put for ποιήσω, by a common use of the tragedians. See my Advers. in Philoct. p. 51. So in v. 1019 of this play.

V. 71. οὗτος] See Matth. §. 312. 1.

V. 72. Schol.: ἀπενθύνοντα· τιμωρίαν ἀπαιτοῦντα. ἐπιβρόντα μετὰ εὐθύνης. Neve more correctly interprets, retorque, comparing Oed. R. 1154. Cf. v. 542.

V. 73. Αἴαντα φωνῶ] A common use in Greek, meaning here καλῶ σέ, ὦ Αἴαν. So v. 831: καλῶ δ' ἄμα πομπαῖον Ἑρμῆν κτλ., i. e. thee, Mercury I invoke. Ibid. 835 sqq.: καλῶ δ' — σεμνὰς Ἑρινὺς κτλ., where in v. 843. he goes on thus: ἴτ', ὦ ταχέαι — Ἑρινύες. v. 857: καὶ τὸν διφρετὴν Ἄλιον προσεννέπω. 862: καὶ τὰ Τρωϊκὰ πεδία προσανδῶ. Trach. 227 sqq.: χαίρειν δὲ τὸν κήρυκα προσνέπω, χρόνῳ πολλῷ φανέντα, χαρτόν εἴ τι καὶ φέρεται. Hence

ΟΔΥΣΣΕΥΣ.

τί θρᾶς, Ἀθήνα; μηδαμῶς σφ' ἔξω κάλει.

ΑΘΗΝΑ.

75 οὐ σιγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς;

ΟΔΥΣΣΕΥΣ.

μὴ πρὸς θεῶν, ἀλλ' ἔνδον ἀρκεῖτω μένων.

ΑΘΗΝΑ.

τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὄδ' ἦν;

ΟΔΥΣΣΕΥΣ.

ἐχθρὸς γε τῷδε τάνδρῳ καὶ τανῦν ἔτι.

ΑΘΗΝΑ.

οὐκουν γέλως ἡδιστος εἰς ἐχθροὺς γελᾷν;

it is not to be wondered that the nominative and vocative are often associated in address, as in v. 861: ὦ κλειναὶ Ἀθῆναι καὶ τὸ σύντροφον γένος, i. e. χαίρετε, ὦ Ἀθῆναι, καὶ χαιρεῖτω τὸ σύντροφον γένος. See Phil. 530. 867. 986.

V. 75. οὐ σιγ' κτλ.] Neve observes that οὐ belongs to both members of the sentence, whence καὶ οὐ μὴ is understood in the other. See Matth. §. 498. c. §. 517. not. 2. For further explanation see note Oed. R. 618 sq. — The sense is: "Will you not be silent, and beware (lest you arouse fear in your mind)?" On δειλίαν ἀρνεσθαι compare Ant. 924. δυνασσέβειαν κτήσασθαι.

V. 76. Schol.: μὴ πρὸς θεῶν· παραιτεῖται Ὀδυσσεύς, οὐχ ὡς κομωδούντος τοῦ ποιητοῦ δειλίαν τοῦ ἥρωος, οὕτω γὰρ ἀπαίρεσθαι τῆς τραγωδίας τὸ ἀξιωμα· ἀλλὰ τὸ εὐλαβῆς ἐνδείκνυται. ἐμφορονος γὰρ ἦν τὸ τῷ μεμνηνὶ παραχωρεῖν· ὅρα γάρ, ὅλον ἦν προσελθόντα ἐκείνον θεάσασθαι τὸν ἐχθρόν. Of course ἔξω κάλει αὐτόν must be understood with μὴ πρὸς θεῶν. For the expression

ἀρκεῖτω μένων see Matthiae §. 297.

V. 77. Schol.: τί μὴ γένηται· μὴ τί γένηται φοβῆ; οὐχ ὁ αὐτὸς ἦν καὶ πρότερον ἀνθρωπος, ἀλλ' οὐδὲν ὑμᾶς εἰργάσατο κακόν, ἡμῶν ἐπιμελουμένων. Minerva says: was he not a very brave man before this? i. e. he was very brave. By which she means: it is not right that you should now fear him whom you never feared before, although he was a very brave man. For the word ἀνὴρ in this sense see on Oed. C. 389. On the order of the words τί μὴ γένηται cf. El. 1276: τί μὴ ποιήσω; Matth. quotes similar passages §. 488. 12.

V. 78. Schol.: τῷδε τάνδρῳ· δεικτικῶς ἀντὶ τοῦ ἑμοί, τῷ Ὀδυσσεῖ. Cf. Matth. §. 470. 9. Rost §. 99, 6. d. The sense is: and he is an enemy to me even now, i. e. him whom I before feared as a most valiant adversary, I deem even now a man to be guarded against. For the particle γὰρ cf. Oed. C. 475.

V. 79. γέλως — γελᾷν] I. e. ἡδιστόν ἐστιν εἰς ἐχθροὺς γελᾷν. For examples see Matth. §. 309.

ΟΔΤΣΣΕΤΣ.

80 ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν.

ΑΘΗΝΑ.

μεμνηνός' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

ΟΔΤΣΣΕΤΣ.

φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὀκνῶ.

ΑΘΗΝΑ.

ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἰδῆι πέλας.

ΟΔΤΣΣΕΤΣ.

πᾶς, εἶπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρα;

ΑΘΗΝΑ.

85 ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.

ΟΔΤΣΣΕΤΣ.

γένοιτο μεντᾶν πᾶν, θεοῦ τεχνωμένου.

ΑΘΗΝΑ.

σίγα νυν ἐστὼς καὶ μέν' ὥς κυρεῖς ἔχων.

ΟΔΤΣΣΕΤΣ.

μένοιμ' ἄν· ἤθελον δ' ἂν ἐκτὺς ᾧν τυχεῖν.

ΑΘΗΝΑ.

ὦ οὔτος, Αἴας, δεύτερόν σε προσκαλῶ.

90 τί βαιὸν οὕτως ἐντρέπει τῆς συμμάχου;

ΑΙΑΣ.

ὦ χαῖρ', Ἀθάννα, χαῖρε, Διογενὲς τέκνον,

V. 80. Schol.: ἐμοὶ μὲν ἀρ- δ' ἂν] I will remain, but I
 κεῖ· μέτριον διεφυλάχθη τὸ τοῦ should wish etc. Cf. Matth.
 Ὀδυσσεὺς ἡθός, διὰ τὸ μὴ ἐντρ- §. 515. β. and §. 509.

V. 82. φρονοῦντα κτλ.] For 482, 525, 1269. and Oed. C. 1627:
 the expression ἐκστῆναί τινα, to ὦ οὔτος, οὔτος, Οἰδίπους. Matth.
 avoid any one, see Matth. §. §. 312, 1.

V. 85. ἐγὼ σκοτώσω — δε- V. 90. τί βαιὸν κτλ.] Eustath.
 393. Rost §. 104. 2. c. and Schae- p. 610, 9: ἐντεῦθεν λαβὼν Σοφο-
 fer on Demosth. p. 331, 8. κλῆς βαιὸν ἐντρέπεται λέγει τὸ

V. 88. μένοιμ' ἄν· ἤθελον δὲ ἐξῆς τοῦ παρρησιόχου οὔτω

R. 408: σὺ καὶ δέδορκας κοῦ βλέ- V. 91. Schol.: ὦ χαῖρ', Ἀθά-
 πεις, where see note. Cf. v. 69 sq. να· ἐπέγνω μὲν τὴν Ἀθηνᾶν· τὰ

V. 88. μένοιμ' ἄν· ἤθελον δὲ ἐξῆς τοῦ παρρησιόχου οὔτω

ὥς εὖ παρέστης· καὶ σε παγχρότοις ἐγὼ
στέψω λαφύροις τῆςδε τῆς ἀγῶας χάριν.

ΑΘΗΝΑ.

καλῶς ἔλεξας. ἀλλ' ἐκεῖνό μοι φράσον,
95 ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ;

ΑΙΑΣ.

κόμπος πάρεστι, κούκ ἀπαρνοῦμαι τὸ μῆ.

ΑΘΗΝΑ.

ἦ καὶ πρὸς Ἀτρεΐδαισιν ἤμαξας χέρα;

ΑΙΑΣ.

ὥστ' οὐποτ' Ἀλανθ' οἶδ' ἀτιμάσουσ' ἐτι.

ΑΘΗΝΑ.

τεθναῖσιν ἄνδρες, ὥς τὸ σὸν ξυνῆκ' ἐγώ.

ΑΙΑΣ.

100 θανόντες ἤδη τᾶμ' ἀφαιρείσθων ὄπλα.

ΑΘΗΝΑ.

εἶεν· τί γὰρ δὴ, παῖς ὁ τοῦ Λαερτιάου

V. 97. I have written ἤμαξας from the conjecture of Musgrave. The MSS. [and Dind.] have ἤμασας. See my remarks in Cens. p. 34 sq. But it is very strange that the learned editors should in defence of the common reading have adduced Trach. 355: αἰχμάσαι τάδε, when it is so well known that an accusative of the pronoun or neuter adjective is frequently put with every description of verbs. Nor can Oppian Hall, II, 499. αἰχμάξιν δηλοῖς ἄλιον μόρον, or Lycophr. v. 441: αἰχμάσουσι λισσθίαν βοήν, be adduced to defend the common reading.

γὰρ ἂν προκόψειεν ἡ ὑπόθεσις· ἀπαρνοῦμαι τὸ μῆ, where see note. οὐ παντελῶς δὲ ἀπαίλετο αὐτοῦ τὸ V. 97. ἤμαξας χέρα] Very ἡγεμονικόν· ἀλλ' ἡ μανία γέγονε like v. 95. ἔβαψας ἔγχος. περὶ τὸ λογιστικόν· ἐμμένητο μὲν V. 98. ὥστ' οὐποτ' κτλ.] I. e. γὰρ ὥς ἐχθροὺς ἀνελών, περὶ τὸ τοσούτον ἤμαξα χέρας ὥστε κτλ. πρόσωπον δὲ ἐσφάλλετο, ὅτι ποι- V. 99. τὸ σὸν] Your words. μνία ἀνείλε, καὶ διελογίζετο ἀν- So 1401. ἐπαινέσας τὸ σὸν. δρας ἀνηρηκέναι.

V. 94. καλῶς ἔλεξας] Used similarly in Philoct. 871: αἰνῶ τόδε, where see note.

V. 95. ἔγχος] A sword. So v. 658. and Antig. 215.

V. 96. κούκ — τὸ μῆ] So Antig. 441: καὶ φημι δρᾶσαι κούκ

V. 100. Schol.: τᾶμά· καλῶς τὰ ἐμὰ ἔφη, οὐχ ἃ δεῖ με λαβεῖν, ὥς ἰδίῳν ἀπεστερημένος. [Εἰς τὸ αὐτό.] τὰ ἀνήκοντα ἐμοί. On the irony of the expression, θανόντες ἀφαιρείσθων, see note on Antig. 310.

V. 101 sq. τί γὰρ — ἔστηκεν]

ποῦ σοι τύχης ἔστηκεν; ἢ πέφενυγέ σε;

ΑΙΑΣ.

ἢ τοῦπίτριπτον κίναδος ἐξήρου μ', ὅπου;

ΑΘΗΝΑ.

ἔγωγ'· Ὀδυσσεά τὸν σὸν ἐνστάτην, λέγω.

ΑΙΑΣ.

105 ἦδιστος, ὦ δέσποινα, δεσμώντης ἔσω
θακεῖ· θανεῖν γὰρ αὐτὸν οὔτι πω θέλω.

ΑΘΗΝΑ.

πρὶν ἂν τί δράσης, ἢ τί κερδάνης πλέον;

ΑΙΑΣ.

πρὶν ἂν δεθῆις πρὸς κίον' ἐρκείου στέγης

There is the same form of speech in vs. 983 sq. Philoct. 421 sq.: τί δ' ὅς παλαιὸς κάγαθος φίλος τ' ἐμὸς Νέστωρ ὁ Πύλιος ἔστιν; Trach. 336: τί δ', ἀντὶ τοῦ μετήνδ' ἐφίστασαι βάσιν; Demosth. pro coron. p. 242, 2: τί δ' Ἀρίστροφος ἐν Σικυνῶνι; καὶ τί Περίλαος ἐν Μεγάρῳ; οὐκ ἀπερρόμμενοι; For the expression παῖς ὁ τοῦ Λαερτίου Neve compares Reiz. de incl. acc. p. 77. Ant. 1181: δάμαρτα τὴν Κρονίον. Trach. 1048: ἄκοιτις ἡ Διός. — For εἰεν see at Oed. C. 1303., for the use of the verb στήναι at v. 198 of this play.

V. 103. Schol.: τοῦπίτριπτον κίναδος· τὸ ἐξῶλες θηρίον. κίναδος γὰρ ἡ ἀλωπηξ· πᾶν δὲ κατατρέχει τοῦ Ὀδυσσεως, ὡς ἐχθίστου. Others more correctly explain ἐπίτριπτον versutum, comparing the words τριμῦμα, περιτριμῦμα, ἐπίτριμῦμα, and the words of Andocides de myst. p. 49: ὦ συνοφάντα καὶ ἐπίτριπτον κίναδος. Cf. Osann diss. de Aj. p. 100 sqq.

V. 104. ἔγωγ'] Certainly, by all means. So v. 1347. Trach. 1248. and elsewhere frequently. In like manner οὐ δῆτ' ἔγωγς is used in negations, as Oed. R. 1161.

Trach. 1208. Phil. 737. Etymol. M. p. 625, 24: παρὰ Σοφοκλεῖ ἐν Αἴαντι μαστιγοφόρῳ, τὸν σὸν ἐνστάτην λέγω ἀντὶ τοῦ ἀντιστάτην. The name Ὀδυσσεά is here trisyllabic; see Matth. §. 83. not. 3. V. 105. Schol.: ἦδιστος· καθ' ἡδονήν μοι.

V. 107. κερδάνης] See Matth. §. 185. Lobeck on Phryn. p. 24 sqq. For the position of the interrogative see Matth. §. 488, 12.

V. 108—110. πρὶν ἂν — φοινηθεῖς θάνῃ] The expression θανεῖν οὔτι πω θέλω, πρὶν ἂν — θάνῃ may appear unusual, but the sense is this. I am unwilling that he should die, before I have so stained his back with blood from the scourge, that he thereby perish. So Philoct. 1329 sqq.: καὶ παῦλαν ἴσθι τῆςδε μήποτ' ἐντυχεῖν νόσον βαρυσίας, — πρὶν ἂν — τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν νόσον μαλαχθῆς τῆςδε.

V. 108. δεθῆις — στέγης] Κίον ἐρκείου στέγης, as the Schol. says, means either the centre column supporting the beam of the roof, τὸν τὴν ὀροφήν ὑπερείδοντα κίονα, in Plut. Rom. c. 28. Pausan. VI, 9, 3., which Aeschyl. Ag. 897. calls ὑψηλῆς στέγης στύλον

ΑΘΗΝΑ.

τί δῆτα τὸν δυστήνον ἐργάσει κακόν;

ΑΙΑΣ.

110 μάστιγι πρῶτον νῶτα φοινηχθεὶς θάνῃ.

ΑΘΗΝΑ.

μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.

ΑΙΑΣ.

χαίρειν, Ἀθάνᾳ, τᾶλλ' ἐγὼ σ' ἐφίεμαι·
κείνος δὲ τίσει τήνδε κούκ ἄλλῃν δίκην.

ΑΘΗΝΑ.

σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,
115 χρῶ χειρὶ, φείδου μηδὲν ἄνπερ ἐννοεῖς.

ΑΙΑΣ.

χωρῶ πρὸς ἔργον· τοῦτό σοι δ' ἐφίεμαι.
τοιάνδ' αἰ μοι σύμμαχον παρεστάναι.

ΑΘΗΝΑ.

ὄρᾳς, Ὀδυσσεῦ, τὴν θεῶν ἰσχύν, ὅση;
τρίτου τίς ἄν σοι τάνδρὸς ἢ προνούστερος,
120 ἢ δρᾶν ἀμείνων εὐρέθῃ τὰ καίρια;

ποδῆρῃ, or any other column placed in the interior of the tent. This was the customary place for binding offenders; *προσδεθεὶς κίονι* ἔλαβε πληγὰς πολλὰς, Artemid. I, 68. p. 114. *δήσαντες πρὸς τὸν κίονα αὐτὸν ἐμαστίζον*, Aeschin. c. Tim. p. 83. Lysias Fr. XLV, 407, 4. Hyperides ap. Poll. III, 80. Lob. This editor fully discusses the form *ἐρκείος*, h. l.

V. 110. Schol.: *μάστιγι πρῶτον*· ἐντεῦθεν ἡ ἐπιγραφὴ τοῦ δράματος· οὐ πρότερον φονεύω αὐτόν, πρὶν ἂν μαστίξω.

V. 112. *χαίρειν* — *ἐφίεμαι*] I desire that in all other respects whatsoever you wish, may be accomplished; which agrees indeed, as far as the words are concerned, with the usual form of farewell *χαίρειν σὲ*

κελεύω, but is different in meaning, because free from the irony assigned to it by arbitrary usage rather than natural signification. Lob.

V. 114. *τὸ δρᾶν*] For the article before the infinitive see *Matthiae* §. 543., and see note *Eur. Hipp.* 49.

V. 115. *χρῶ χειρὶ, φείδου*] Asyndeton in exhortation. Neve. compares v. 811. 844. 988. *Ant.* 1037. *Trach.* 1255.

V. 116 sq. *χωρῶ* — *παρεστάναι*] Ajax returns into his tent.

V. 119 sq. *τίς ἄν* — *εὐρέθῃ*] Who would have been found? Supply: if he had been sought. Neve refers to *Aj.* 411. 430. *Oed. R.* 117. *Ant.* 390. 602. *Trach.* 709. *Phil.* 443. 869.

ΟΔΥΣΣΕΥΣ.

- ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτείρω δέ νιν,
 δύστηνον ἔμπας, καίπερ ὄντα δυσμενῇ,
 ὁδοῦνεκ' ἄτη συγκατέξενκται κακῇ,
 οὐδέν τὸ τούτου μᾶλλον ἢ τουμὸν σκοπῶν.
 125 ὁρῶ γὰρ ἡμᾶς οὐδέν ὄντας ἄλλο πλὴν
 εἶδωλ', ὅσοιπερ ζῶμεν, ἢ κούφην σκιάν.

ΑΘΗΝΑ.

- τοιαῦτα τοίνυν εἰσορῶν ὑπέροκον
 μηδέν ποτ' εἶπης αὐτὸς εἰς θεοὺς ἔπος,
 μηδ' ὄγκον ἄρη μηδέν', εἰ τινος πλέον
 130 ἢ χειρὶ βρίθεις, ἢ μακροῦ πλούτου βάθει·
 ὥς ἡμέρα κλίνει τε κἀνάγει πάλιν
 ἅπαντα τάνθρωπεια· τοὺς δὲ σώφρονας
 θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακούς.

ΧΟΡΟΣ.

- Τελαμώνιε παῖ, τῆς ἀμφιρύτου
 135 Σαλαμῖνος ἔχων βάθρον ἀγκιᾶλου,

V. 121 sq. ἐποικτείρω κτλ.] Hermann correctly renders; I pity Ajax, who, though unfriendly to me, yet is unhappy, and therefore deserving of pity. Schol.: Ἴωνες ἔμπης φασίν, Ἀττικοὶ δὲ ἔμπας καὶ ἔμπα.

V. 123. ἄτη συγκατέξενκται] For examples of similar expression see at Antig. 1289.

V. 124. Schol.: ἢ τοῦ μὲν σκοπῶν· οἶον, ἀφορῶν εἰς τὰ ἀνθρώπινα τὰ πάντων κοινά.

V. 125. ἄλλο πλὴν] I. e. ἄλλο ἢ, cf. Schaefer on Demosth. Mid. p. 572, 20.

V. 127. Schol.: ὑπέροκον· ἀντὶ τοῦ ὑπέροκτον.

V. 130. χειρὶ βρίθεις] Eustath. II. A. p. 54: χειρὶ βρίθεις ἀντὶ τοῦ δυνατοῦς εἶ.

V. 134—171. When Minerva has disappeared, and Ulysses has quitted the scene, the Chorus, consisting of sailors of Salamis, enters, disbelieving the report cir-

culated by Ulysses, that Ajax had slain the flocks killed on the preceding night. They entreat Ajax to come forth from his tent to remove in person the ill impressions caused by that report.

V. 134. Τελαμώνιε παῖ] In like manner Hom. II. V, 67. Τελαμώνιον νῆδον, and so many other writers. In the same way the Latins, Ovid, Met. I, 473: Apollineas medullus. Virg. Aen. VII, 1: Aeneia nutrix. See v. 49. note.

V. 135. Σαλαμῖνος ἔχων βάθρον] Σαλαμῖνος βάθρον, i. e. Salamina eminentem, scil. e mari. Cf. 860: πατρῶον ἐστίας βάθρον. Philoct. 1000: ἕως ἂν ἦ μοι γῆς τόδ' αἰπεινὸν βάθρον. Ant. 854: ὑψηλὸν ἐς Δίνας βάθρον, for which Aesch. Ag. 383. has used: λακτίσαντι μέγαν Δίνας βωμόν. Eur. Iph. Aut. 1283: Τροίας κλεινὸν βάθρον.

Ibid. ἀγκιᾶλον] Lobeck thinks with much reason that Sa-

σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω·
 σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς
 λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,
 μέγαν ὄκνον ἔχω καὶ πεφόβημαι,
 140 πτηνῆς ὡς ὄμμα πελείας.
 ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
 μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
 ἐπὶ δυσκλείᾳ,

V. 143. ἐπὶ δ. σὲ τ. ἱππομανῇ = λειμῶν' ἐπιβάντ' ὄλ. Δαναῶν
 = βοτὰ καὶ λεῖαν, = ἦπερ. Dind.

lamis is so called, because it is, as it were, πρόσγειος. The adjective ἀμφιρύντου involves the idea of an island.

V. 136. σὲ — ἐπιχαίρω] This passage is different from all the rest in which χαίρειν is found with an accusative of the participle, of which examples are given by Matth. §. 414, 12. and §. 555, i. The Chorus cannot mean to say, that which is otherwise expressed by χαίρω σε εὖ πρᾶσσοντα, i. e. I am glad; that you are well, but if you are well, I am glad, in the Latin, si vales, bene est. A genitive therefore of the participle would seem to be required. But, as Lobeck rightly observes, because the following words σὲ δ' ὅταν ζαμενῆς κτλ., contain the principal idea, this accusative seems to have drawn the preceding pronoun by attraction into a similar structure with itself.

V. 137. πληγὴ Διὸς] Musgrave compares v. 278sq. A fragment of the Oileus of Sophocles in Stob. Serm. 114, 6, p. 584: ὅταν δὲ δαίμων — μάστιγι ἐρείσῃ. Hom. II. V, 812: Διὸς μάστιγι. The Scholiast explains it by νόσος.

V. 138. ἐκ Δαναῶν] See the annotation on Ant. 193. The Scholiast explains κακόθρους by διάβολος. Cf. Antig. 500. with note.

V. 140. Schol.: πτηνῆς ὡς ὄμμα πελείας· ἐπεὶ περιδεῖς

τὸ ζῶον. ὄμμα δὲ πελείας περιφραστικῶς ἢ πέλεια. Lobeck rightly observes that Sophocles used ὄμμα πελείας with reason, as the winking and closing of the eyes is expressive of dread. Cf. Oed. C. 726 sq. and Trach. 527. The same editor, in defence of the expression πτηνῆς πελείας, compares Philoct. 289: ὑπόπτιστροι πέλεια. Epigrammat. T. IV. p. 258: πτηναὶ χῆνες. Aesch. Sept. c. Th. 1022: πετεινοὶ οἰωνοί.

V. 141. Schol.: ὡς καὶ — νυκτὸς· ὡς καὶ τῆς παρελθούσης νυκτὸς ἐν φόβῳ γεγόναιμεν ἐπὶ τῇ σῇ δυσκλείᾳ. πιθανῶς δὲ οὐκ ἔλέγχει τὸν βασιλέα ὡς ἡμαρτηκότα, ἀλλὰ τὴν δυσπραξίαν προσέλαβεν ὡς ἀπὸ τῆς εἰμαρμένης· πᾶν δὲ εἶναι ὄντες ἀπιστοῦσι, καὶ ὑπολαμβάνουσιν αὐτὸν ὑπὸ τοῦ ἔχθρου σκυφαντεῖσθαι· ἐν δέαι οὖν καθίστηκα, ὅταν ἦ τι τοιοῦτο περὶ σέ.

V. 142 sq. μεγάλοι — δυσκλείᾳ] The oblique construction, σὲ τὸν ἱππομανῇ — σιδήρῳ, depends on the idea of speaking or crying out contained in the words μεγάλοι — ἡμᾶς, the sense of which is: we are overwhelmed with the great clamours of tumult, i. e. it has been told us with great clamour. ἐπὶ δυσκλείᾳ is to be united with the substantive θόρυβοι, so that θόρυβοι ἐπὶ δυσκλείᾳ is nearly the same as θόρυβοι δυσκλείας. Cf. Matth. §. 586. γ.

- σὲ τὸν ἱππομανῆ λειμῶν' ἐπιβάντ'
 145 ὀλέσαι Δαναῶν βοτὰ καὶ λείαν,
 ἥπερ δορίληπτος ἔτ' ἦν λοιπή,
 κτείνοντι' αἰθωνι σιδήρῳ.
 τοιούςδε λόγους ψιθύρους πλάσσω
 εἰς ὧτα φέρει πᾶσιν Ὀδυσσεύς
 150 καὶ σφόδρα πεῖθει.
 περὶ γὰρ σοῦ νῦν εὖπιστα λέγει,
 καὶ πᾶς ὁ κλύων τοῦ λέξαντος
 χαίρει μᾶλλον τοῖς σοῖς ἄχεσιν καθυβρίζων.
 τῶν γὰρ μεγάλων ψυχῶν εἰς
 155 οὐκ ἂν ἀμάρτοις, κατὰ δ' ἂν τις ἐμοῦ
 τοιαῦτα λέγων οὐκ ἂν πεῖθῃ·
 πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.

V. 150. κ. σφ. πεῖθει. περὶ γ. σ. νῦν = εὖπ. λ. κ. π. ὁ κλύων = τ. λ. χ. μᾶλλον = τ. σ. ἀχ. καθυβρίζων. Dind.

V. 155. ἀμάρτοις. I have restored with G. Dindorf from La. and Suidas s. v. κλύει. Vulg. ἀμάρτοι.

V. 144. τὸν ἱππομανῆ λειμῶν'] The Scholiast explains: εὐανδής, ἐφ' ᾧ οἱ ἱππομαίνονται. Lobeck: a meadow, where horses bound, and take their pastime; Hermann: abounding in horses, or full of horses.

V. 145. βοτὰ καὶ λείαν] By the word βοτὰ the same thing is signified as ποίμναις in v. 42., viz. all the cattle which Ajax attacked. That which therefore would have been added by a prose writer as an apposition (λείαν), the poet preferred joining with βοτὰ by the particle καί. For examples see Lobeck.

V. 147. αἰθωνι σιδήρῳ] Iron is called αἰθωνα from its black colour and deep shining. Cf. v. 230 sq.: συγκατακτὰς κελαινοῖς ξίφεσιν βοτὰ; Trach. 845: κελαινα λόγχα προμάχον δορός. So below v. 1025: κνώδων αἰόλος.

V. 151. Schol.: εὖπιστα λέγει· οὐ ἐν ἀτυγχίᾳ καθέστηκες τῆς ἡττης χάριν· ἢ ἐπεὶ μέγας εἶ, εἰ-
 χες τὸν φθόνον συμπαράττοντα.

V. 152 sq. καὶ πᾶς — καθυβρίζων] And whoever listens, insults thy griefs with more delight than he who has related them.

V. 154 sq. Schol.: εἰς· ἀφί-
 εἰς, τοξεύων. κατὰ μὲν τῶν μεγάλων ψυχῶν εἰς τις οὐκ ἂν ἀμάρτοι, κατ' ἐμοῦ δὲ εἰς τις οὐ πεῖθῃ τὸν ἀκούοντα. The verb ἔημι is united with the genitive, and, as the Scholiast says, is nearly the same as τοξεύω, which kind of verbs always take a genitive. The phrase τοξεύω or ἔημι is here used not in its proper sense, but in a metaphorical one, so as to signify, to utter abuse against any one. The words οὐκ ἂν ἀμάρτοις, which properly signify, you will not miss your aim, are used in a sense which the poet himself explains by the following οὐκ ἂν τις πεῖθῃ. For a similar use of the verb τυγχάνειν see at Phil. 220 sq.

V. 157. τὸν ἔχονθ'] Οἱ ἔχοντες are frequently not only the rich, but likewise whoever excel

- καίτοι μικροὶ μεγάλων χωρὶς
σφαλερὸν πύργου ρῦμα πέλονται·
160 μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἄν,
καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
ἀλλ' οὐ θυνατὸν τοὺς ἀνοήτους
τούτων γνάμᾱς προδιδάσκειν.
ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ,
165 χῆμεις οὐδὲν σθένεμεν πρὸς ταῦτ'
ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.
ἀλλ' ὅτε γὰρ δὴ τὸν σὸν ὅμμ' ἀπέδραν,

the rest of men in fortune, science, valour and influence. Cf. Valck. on Eur. Phoen. 408. For the sentiment the Scholiast compares Pindar, Nem. VIII, 21: ὄψον δὲ λόγῳ φθονεροῖσιν· ἀπτεται δ' ἐσθλῶν αἰεῖ, χειρόνεσσι δ' οὐκ ἐρίξει. More apposite is Pindar Pyth. XI, 45: ἴσχει τε γὰρ ὅλβος οὐ μέλινα φθόνον.

V. 158—161. καίτοι — μικροτέρων] What he had just said, viz. that the lower orders are wont to envy the higher ranks of society, he now proves to be done inconsiderately from the fact of the people without leaders affording but a weak protection to a city. For the people are preserved by the guardianship of the aristocracy, even as the safety of the aristocracy is inseparable from that of the people.

V. 159. Schol.: σφαλερὸν ρῦμα· ἀντὶ τοῦ ἀσθενῆς φυλακῆς πύργου· πόλεως. The substantive πύργος is here but in the same signification as in Oed. R. 56 sq.: ὡς οὐδὲν ἔστιν οὔτε πύργος οὔτε ναῦς ξρημος, ἀνδρῶν μὴ ξυνοικούντων ἔσω. As he in those words declares a citadel without men to be useless, so he here considers that citadel as defenceless, in which the people are without a chief. By which metaphor there is no doubt but that the poet meant

to shew the weakness and misery of a state in which the people possess the entire ascendancy. See also my remarks in Cens. p. 94 sq.

V. 163. Schol.: τούτων· τῶν λεγθέντων. For the verb προδιδάσκειν cf. Trach. 681: προῦδιδάξαιτο. Philoct. 1015: ἐν προῦδίδαξεν. and 538: προῦμαθον. See Stallbaum, ad Plat. Gorg. p. 154.

V. 164. ὑπὸ — θορυβεῖ] Θορυβοῦμαι is not unfrequently used to denote not so much a tumult or sedition is excited against me, as I am chosen, I am sought out as an object of public abuse. So in Plutarch. Nic. c. 28: Ἐρμοκράτης μὲν εἰπὼν, ὅτι τοῦ νικᾶν κρείττον' ἔστι τὸ καλῶς χρῆσθαι τῇ νίκῃ, οὐ μετρίως ἐθρουνβήθη.

V. 166. Schol.: ἀπαλέξασθαι· ἀντὶ τοῦ ἀντιτάξασθαι.

V. 167—171. ἀλλ' ὅτε γὰρ δὴ — ἄφωνοι] The sense is: neither do we possess strength sufficient to enable us to suppress their reports without your aid; but if you shall suddenly appear, they will grow dumb through fear: for (i. e. on the contrary) when they have escaped your view, they chatter loudly, like flights of birds, saved from the vulture's grasp. With the accusative αἰγυπιῶν the participle ἀποδράσαι must be supplied.

παταγοῦσιν ἄπερ πτηνῶν ἀγέλαι·
μέγαν αἰγυπιὸν,
170 τὰχ' ἄν, ἐξαίφνης εἰ σὺ φανείης.
σιγῇ πτήξειαν ἄφωνοι.

(σ τ ρ ο φ ή.)

Ἡ ῥά σε Ταυροπόλα Διὸς Ἄρτεμις,
ὦ μεγάλα φάτις, ὦ μᾶτερ, αἰσχύνας ἐμᾶς, ὦρ-

V. 168. I have restored ἄπερ from the lemma of the Scholiast, in place of ἄτε.

V. 169. I have omitted ὑποδείσαντες, which the MSS. read after αἰγυπιὸν, from the conjecture of Dobr.

V. 170. ἄν ἐξαίφνης, εἰ Dind.

V. 174. ὦ μ. φάτις, ὦ = μ. αἰ. ἐμᾶς, = ὦρμ. Dind.

V. 168. ἄπερ πτ. ἀγέλαι] same time bring upon me the greatest grief; but quitting it, break down the insolent

petulance of thine enemies.

V. 172. ἡ ῥά] These particles are here placed not in an affirmative, but interrogative sense. So Hom. II. V, 421. 762. VII, 446. IX, 674.

Ibid. Ταυροπόλα — Ἄρτεμις] On the fanatical rites sacred to Diana I have spoken at length in Aglaopham. p. 1089., and I have particularly shewn in p. 290 sq. that the Diana worshipped under the name of Taurica or Tauropola, was propitiated by Bacchic rites; from whence it is evident why the cause of the madness of Ajax is particularly referred to her in this passage. ЛОВЕЦК. On the termination Ταυροπόλα see Lobeck h. l. and Porson, praef. ad Eur. Hec. p. X. and on Med. 822. For the genitive Διὸς depending on the name Ἄρτεμις see on Oed. C. 622.

V. 173. Schol.: ὦ μεγάλα φάτις· διὰ μέσου ἡ ἀναφώνησις· ὦ θανμαστή φήμη, ἥτις ἐγέννησάς μοι ταύτην τὴν αἰσχύνην· κακὴ γὰρ φήμη ὑπῆρξε περὶ τοῦ Αἴαντος. Erfurdt observes that the adjective μέγας in the Tragedians has often the same meaning as δεινός. He compares Aeschyl. Choeph. 479. μέγας μόρος. Ag. 1492. μέγας δαίμων. Pers. 903.

V. 170 sq. τὰχ' ἄν, ἐξαίφνης — ἄφωνοι] Lobeck compares Hippocrates, Epist. ad Philop. T. I. p. 14: δμῶες — θορυβοῦντες καὶ στασιάζοντες, ὁπόταν ἐξαπιναιῶς ἡ δέσποινα αὐτοῖς ἐπιστῇ, πτοηθέντες ἀφυσυγάζουσιν. For the last words σιγῇ — ἄφωνοι the same commentator quotes Pindar. Pyth. IV, 101: σιωπᾷ ἔπταξαν ἄφωνοι. The Homeric ἀκήν ἐγένοντο σιωπῇ is well known.

V. 172—198. The summary of the whole passage is this: Has Diana perchance sent thee against the flocks of Greeks, because thou wast ungrateful to her, or has the anger of Enyalios driven thee to that nightly wickedness? For never wouldst thou of thine own accord have proceeded to such an extent of madness as to fall upon the flocks; but madness may also have been brought upon thee by the Gods; yet I wish the report concerning what thou hast done may prove false. But if it is a mere fiction, do not, O king, by hiding thyself in thy tent, cause thyself to be the subject of such evil report, and at the

175 μασε πανδάμους ἐπὶ βοῦς ἀγελάϊας,
 ἥ που τινὸς νίκας ἀκάρπωτον χάριν, ἥ ῥα κλυτῶν
 ἐνάρων
 ψευσθεῖς, ἁδώροις εἰτ' ἐλαφηβολίαις,
 ἥ χαλκοθώραξ εἰ τιν' Ἐννάλιος
 180 μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις

V. 176. Forms two lines in Dind. dividing at χάριν.

V. 179. εἰ τιν' I have written with Elmsley. MSS. ἥ τιν'.

μεγάλως δμαθέντες. For the expression μάτερ ἀλγύνας ἐμᾶς cf. Philoct. 1360: οἷς γὰρ ἡ γνώμη κακῶν μῆτηρ γέννηται.

V. 175. Schol.: πανδῆμους τὰς παντὸς τοῦ δήμου.

V. 176. ἥ που] I. e. ἴσως, εἰκότως. The Chorus first directs suspicion against Diana: ἥ ῥα σε Ταυροπόλα —, and supposes this cause for her anger: angry forsooth on account of an unrequited victory whether in battle or in the chase. Hence the following ἥ ῥα occupies its own proper place in the beginning of the secondary sentence. Lob. The words τινὸς-χάριν properly signify in this place, on account of the unreceived fruits of some victory. Rightly Matth. §. 576. διὰ τὸ μὴ κεκαρπῶσθαι νίκην τινά.

V. 178. ἁδώροις εἰτ' ἐλαφ.] Rightly Musgrave: on account of slain stags, no gift being afterwards offered. For the dative, which must be referred to ὥρμασεν, cf. Matth. §. 397., on the particles ἥ and εἰτε joined, Lobeck compares Eur. Alc. 114: ἥ Λυκίης εἰτ' ἐπὶ τὰς Ἀμμωνιάδας ἔδρας. Iph. T. 273: εἰτε Διοσκόρων ἥ Νηρέως ἀγάλματα. Plat. Legg. IX, 862. D.: εἰτε ἐργοῖς ἥ λόγοις, and other similar passages. See Schaefer Melett. critt. p. 5. Matth. §. 617.

V. 179 sqq. ἥ χαλκ. — λάβαν] Or did the brazen-breasted Mars, angry with thee on account of the social spear (i.e. because you were ungrateful to him

for the assistance he had rendered you), revenge that insult so as to drive thee to commit this nightly wickedness. On the expression μομφὰν τινι ἔχειν cf. Eur. Or. 1069: ἔν μὲν πρῶτά σοι μομφὴν ἔχω. Phoen. 780: ὥστ' ἐμοὶ μομφὰς ἔχειν. ξυνὸν δόρον is nearly the same as ξυμμαχία. So Eur. Andr. 525: δόρον συμμαχον.

V. 179. Ἐννάλιος] That Mars himself cannot be meant by this name is evident from the circumstance, that that Deity was favourable to the Trojans. For although in times of extreme antiquity, one and the same God was frequently signified by those two different names, nevertheless that peculiar power of Mars, which was indicated by the name Ἐννάλιος, was afterwards received and worshipped as a separate deity. Thus we learn that the Athenians worshipped Enyalios as a deity distinct from Mars, according to the Schol. Ven. on Il. XVII, 211., corroborated by the testimony of Aristoph. Pac. v. 457: Ἀρεὶ δὲ μὴ; — μὴ. — μὴδ' Ἐνναλίῳ γε; — μὴ, and likewise by the oath of the Athenian Ephebi: ἱστορεῖς θεοί, Ἀργαῖος, Ἐννάλιος Ἄρης, Ζεὺς. On which oath, since the respective Gods are designated by respective names, Lobeck rightly observes that Ἐννάλιος cannot be accounted an epithet of Mars. By that name the deity is signified, who was supposed to excite warlike tumult and provoke the battle. Hence they who gave the first charge were accustomed τῷ Ἐνναλίῳ ἀλαλάζειν or ἐλελλεῖν.

μαχαναῖς ἐτίσατο λῶβαν;

(ἀντιστροφή.)

οὐποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά,
παῖ Τελαμῶνος, ἔβας τόσσον ἐν ποίμναις πί-
των· ἦ-

185

185 κοὶ γὰρ ἂν θεία νόσος· ἀλλ' ἀπεφύκοι
καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν· εἰ δ'
ὑποβαλλόμενοι

κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,
ἦ τᾶς ἀσώτου Σισυφιδᾶν γενεᾶς,

190

190 μῆ, μῆ μ' ἀναξ, ἔθ' ὧδ' ἐφάλοισ κλισίαις
ὄμμ' ἔχων κακὰν φάτιν ἄρη.

V. 182. οὐποτε Dind.

V. 183. ἔβας = τόσσον . . . πίτων = ἦκοι γὰρ Dind.

V. 183. πίτων Dind.

V. 187. φάτιν. = εἰ δ' ὑπ. = κλέπτ. Dind.

V. 182 sq. Schol.: ἀριστερά· τὰ μαρὰ οἱ παλαιοὶ ἐκάλουν· δεξιά δὲ τὰ συνετά. The preceding φρενόθεν signifies, as the Schol. says, according to the impulse of thy mind, or as the recent Schol. ἀπὸ οἰκείας γνώσεως.

V. 185. ἦκοι γὰρ κτλ.] By both members of the sentence οὐποτε — πίτων, and ἦκοι — νόσος reason is given for the sentiment in the strophe; for which reason the particle γὰρ is placed in the beginning of each, although we should rather have placed an adversative particle in the latter member of the sentence. But the Greeks sometimes speak thus, as in Aesch. Ag. 558 sqq. τὰ δ' αὐτε χέρω καὶ προσῆν πλέον στύγος· εὐναὶ γὰρ ἦσαν δητῶν πρὸς τέλχεσιν· ἔξ οὐρανοῦ γὰρ ἀπὸ γῆς λειμώνια δρόσοι κατεψέκαζον.

Ibid. Φεῖλα νόσος] Very like πληγὴ Διός in v. 187. See too my note on Philoct. 191.

V. 187. Schol.: ὑποβαλλόμενοι· ὑποβλήτως λέγοντες, ἢ ἰδιοποιήσασμενοι· εἰ δὲ οὐκ ἔστιν ἀληθὴ ταῦτα, ἀλλὰ πεπλασμένα ὑπὸ τοῦ βασιλέως ἢ Ὀδυσσεως. Cf. 481. Oed. C. 794.

V. 188. κλέπτουσι μύθους] Neve compares 1137. El. 37. Ant. 493. Trach. 437. Phil. 57., and on κλέπτειν τινα El. 56. Ant. 661. 1218. Trach. 243. Phil. 55. 968.

V. 189. ἦ τᾶς — γενεᾶς] Repeat from the preceding verse the article δ, so that ὁ τᾶς γενεᾶς may mean ὁ τᾶς γενεᾶς ἂν. Cf. v. 200. On Sisyphus the Scholiast has treated at length. Ulysses is frequently reproached with his descent from him by the tragedians. Cf. Philoct. 417. 625. with the Schol. Eur. Iph. A. 514.

V. 190 sq. Schol.: μῆ, μῆ μ', ἀναξ· τὸ πλήρες· μῆ μῆ μοι. This ethical use of the dative is so well suited to the passage, that, although probably the only example of the elided diphthong, it would be better to taken it here as written by epic licence (cf. Hom. Il. XIV. 165.) than approve the far fetched interpretations of Hermann and Matthiae (cf. Gr. Gr. §. 633, 7.), who think μ' is the accusative.

Ibid. ἐφάλοισ κλ. ὄμμ' ἔχων] Sitting at rest in the tents on the sea shore. Ἐφάλοισ κλισίαις has the same meaning as σκηναῖς ναυτικάς in v. 3.

(ἐπ' ὁδός.)

ἀλλ' ἄνα ἐξ ἐδράνων, ὅπου μακραίωνι
στηρίξει ποτὶ τᾶδ' ἀγωνίῳ σχολᾶ,
ἄταν οὐρανίαν φλέγων.

195

195 ἐχθρῶν δ' ὕβρις ὥδ' ἀτάρβητος
ὀρμᾶται ἐν εὐανέμοις βάσσαις,
πάντων καρχαζόντων γλώσσαις
βαρυνάλην· ἐμοὶ δ' ἄχος ἔστακεν.

200

ΤΕΚΜΗΣΣΑ.

Ναὸς ἄρωγοι τῆς Αἴαντος,

V. 192. I have little doubt that Sophocles wrote μακραίων.

V. 193. I have given ποτὶ from my own conjecture. MSS. and Dind. ποτέ. Which particle, joined with ὅπου, as in Oed. C. 12., could only have been so used, if the Chorus had been ignorant where Ajax was, which is not the case.

V. 194. φλέγων. ἐχ. δ' ὕβρις = ἀτάρβητος ὀρμᾶται = ἐν. Dind.

V. 195. I have written ἀτάρβητος with Herm., which form is also noted in some MSS. Vulg. ἀτάρβητα.

V. 197. Dind. καρχαζόντων = γλώσσαις βαρυνάλητος = ἐμοί.

V. 192. ἄνα] ἄνα for ἀνάστηθι is amongst those words which are to be pronounced entire, even if a vowel follow, and they are therefore not subject to casting off the last vowel. HERM.

V. 192 sq. ὅπου — σχολᾶ] Hermann rightly interprets ἀγωνίον σχολήν: a cessation from the affairs of war. See on v. 49. But Ajax is said to be bent upon that cessation, as upon some strong desire, for such is the meaning of στηρίζεσθαι πρὸς τι. Very similar is the phrase γίγνεσθαι πρὸς τῷ σκοπεῖν, πρὸς τοῖς πράγμασιν. On the epic form ποτὶ cf. Thamyr. fr. 230. ed. Dind. ποτιμάστιον, and fr. incert. 747.

V. 194. ἄταν οὐρ. φλέγων] Increasing a calamity inflicted by the Gods. This is spoken by the Chorus with reference to the rumour spread abroad by Ulysses, as of a calamity inflicted by heaven, not to the madness of Ajax, with which they were as yet not certainly acquainted. The adjective οὐράνιον is used in the same sense in Ant. 418.

V. 196. ἐν εὐαν. βάσσαις] Some interpreters think that the poet means the pastures situated between the mountains, where Ajax had slain the cattle. Others with more probability suppose it to be spoken metaphorically. Which interpretation the Scholiast mentions in turn: ἢ ἐν εὐανέμοις βήσσαις, οἷον ἐν εὐδία καιρὸν ἔχοντες διαβάλλουσιν. [Εἰς τὸ αὐτό.] λείπει ὡς πῦρ· ὡς πῦρ ἐν εὐανέμοις βήσσαις. Neve quotes Il. XIV, 396. XVI, 765.

V. 198. ἔστακεν] Hesychius: ἔστακε· κείται. Cf. vs. 102. 924. 1047. 1057. El. 50. and D'Orville on Charit. p. 505. ed. Lips.

V. 199 sqq. Schol.: ναὸς ἄρωγοί· ἔξεισι Τέκμησσα καὶ διδάσκει τὸν χορὸν, ὅτι Αἴας ἔστιν ὁ σφάξας τὰ ποίμνια· πυνθάνεται δὲ παρὰ τοῦ χοροῦ, ὅτι Ἑλληνικά ἦν τὰ σφαγέντα· ἐκάτερος οὖν παρ' ἐκατέρου τὸ ἀγνοοῦμενον μανθάνει· ἢ δὲ Τέκμησσα αἰχμάλωτος γυνὴ τοῦ Αἴαντος· πιθανῶς δὲ ἔξεισιν· οὐ γὰρ ἐπὶ πολὺ δεῖ ἀπολοφύρεσθαι τὸν χορὸν, ἀλλὰ προκόπτειν τὰ τῆς ὑποθέσεως. Ἡ δὲ

- 200 γενεᾶς χθονίων ἀπ' Ἑρεχθιδᾶν,
 ἔχομεν στοναχὰς οἱ κηδόμενοι
 τοῦ Τελαμῶνος τηλόθεν οἴκου.
 νῦν γὰρ ὁ δεινός, μέγας, ὠμοκρατὴς 205
 Αἴας θολερῶ
 205 κεῖται χειμῶνι νοσήσας.

ΧΟΡΟΣ.

- τί δ' ἐνήλλακται τῆς ἡμερίας
 νύξ ἦδε βάρος;
 παῖ τοῦ Φρυγίου Τελεύταντος, 210

V. 206. For τῆς ἡμερίας, or in La. τῆς ἡμερίας Fr. Thiersch thinks we should read τῆς ἡσυχίας, making the sense: For what evil has the night exchanged past tranquillity, i. e. into what heavy woe has the past tranquillity of Ajax been changed by the night.

διάθεσις εὖ ἔχει τῷ ποιητῇ· ἐπεὶ γὰρ ἄπεστι Τεύκρος, καὶ Εὐρυσάκης ἐτι νήπιος, Τέκμησσα κατόλοφύρεται· οὐ γὰρ ἔτερον πρόσωπον γνήσιον τῷ Αἴαντι· αἱ δὲ τοιαῦται γυναῖκες υποτίθενται εὐνοίαν πρὸς τοὺς δεσπότας, ὡς Βρισηῖς πρὸς Ἀχιλλεῖα (Il. I, 348. XIX, 295 sqq.).

V. 200. γενεᾶς κτλ.] This species of apposition must be noted, ἀπὸ γενεᾶς χθ. Ἑρεχθιδᾶν. A prose writer would have added either the participle ὄντες, or the article of. Very similar is the structure of v. 189. The adjective χθονίων signifies ἀντοχθόνων. See on Oed. C. 944 sq. Schol.: γε-νεᾶς — Ἑρεχθιδᾶν· διὰ τὸ τὴν Σαλαμῖνα συνῆφθαι τῇ Ἀττικῇ, καὶ περισπούδαστον τοῖς Ἀθηναίοις αὐτὴν κτήσασθαι· πρὸς εὐνοίαν οὖν τῶν ἀκροαμένων τοῦτό φησιν. Cf. 861. 1221. Strabo IX, 1. p. 394. on the island Salamis: καὶ νῦν μὲν ἔχουσιν Ἀθηναῖοι τὴν νῆσον· τὸ δὲ παλαιὸν πρὸς Μεγαρέας ὑπῆρξεν αὐτοῖς ἔρις περὶ αὐτῆς κτλ. Bothe rightly observes that such anachronisms may be excused in a scenic poet. With regard to the reason for the Athenians being called Ἑρεχθιδᾶι, see on Oed. R. 1.

V. 202. τοῦ — οἴκου] I. e. τοῦ Τελαμῶνος οἴκου τηλόθεν ὄντος. For the word οἴκου see on Philoct. 179.

V. 203. ὠμοκρατῆς] I. e. ὁ ἐν τοῖς ὤμοις κράτος ἔχων, which is the same as ὁ τοὺς ὤμους ἔχων κρατεροῦς, i. e. εὐρέας. Cf. v. 1222. and Hom. Il. III, 225: ἔξοχος Ἀργείων κεφαλὴν ἦδ' εὐρέας ὤμους.

V. 204 sq. Schol.: θολερῶ κεῖται· ἐν ταραχῶδει ζάλη κεῖται, ὃ ἔστι μανία. For the word χειμῶν see on Philoct. 1432.

V. 206 sq. τί δ' ἐνήλλακται κτλ.] That ὥρας must be supplied before τῆς ἡμερίας, as in the expressions ἡ πρωῒα and ἡ ἑσθινῇ, is rightly noticed by Musgrave. Hermann observes: "The poet should have said τί τῆς ἡμερίας ὥρας ἡ νυκτερινῇ ἐνήλλακται, but he used νύξ instead of the other. Triclinius: instead of τίνα ἐνάλλαγῇ ἐνήλλακται Sophocles has used τί βάρος, i. e. τίνα βαρεῖαν ἐνάλλαγῇ: To what evil change has the daily fortune of Ajax become subject this night?"

V. 208. Τελεύταντος] Thus in trimeters Aesch. Sept. c. Th. 488. 547. lengthens the second

λέγ', ἐπεὶ σε λέχος δουριάλατον
 210 στέρεας ἀνέχει θούριος Αἴας
 ὥστ' οὐκ ἂν αἰδοῖς ὑπείποις.

ΤΕΚΜΗΣΣΑ.

πῶς δῆτα λέγω λόγον ἄρῳητον;
 θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει. 215
 μανία γὰρ ἀλὸς ἦμιν ὁ κλεινὸς
 215 νύκτερος Αἴας ἀπελωβήθη.
 τοιαῦτ' ἂν ἰδοῖς σκηνῆς ἐνδον
 χειροδάλκτα σφάγι' αἰμοβαφῇ,
 κείνου χρηστήρια τάνδρος. 220

ΧΟΡΟΣ.

(σ τ ρ ο φ ή.)

220 οἶαν ἔδειξας ἀνέρος αἰθόπος ἀγγελίαν

V. 220. ἔδειξας is my own conjecture. MSS. ἐδήλωσας, no doubt from an interpreter. Cf. Schol. Pindar Olymp. XIII, 100: ἔδειξεν ἀντὶ τοῦ ἐδήλωσεν. Cf. also Schol. Soph. on Philoct. 616. I had formerly written ξφηνας for ἐδήλωσας. I have also received αἰθόπος for the metre, although, from the vestiges of the MSS. and Eustath. p. 862, 10., one might rather conjecture that Sophocles wrote αἰθονος. Dind. οἶαν ἐδήλωσας ἀνδρὸς αἰθονος ἀγ. ἀτλ. οὐ φευκτάν, = Dind.

syllable of the names Ἰππομέδοντος and Παρθενοπαῖος, and Sophocles ap. Priscian. p. 1328. in the name Ἀλφειβία. For the matter see Fab. Ajac. not. 11.

V. 209 sq. ἐπεὶ σε — ἀνέχει] I. e. ἐπεὶ σε ἀνέχει, λέχος δουριάλατον στέρεας. On the word λέχος, signifying a wife, see on Trach. v. 17., for the verb ἀνέχειν, signifying colere, see on Oed. C. 673.

V. 211. ὑπείποις] Hermann interprets this, dicendo suggestas, Schaefer on Demosth. pro cor. p. 245, 12. praemittere.

V. 213. θανάτῳ κτλ.] So Oed. C. 529: θάνατος μὲν τὰδ' ἀκούειν.

V. 215. ἀπελωβήθη] The Scholiast correctly interprets: λωβητὸς γέγονεν. Hermann also observes that the preposition gives an intensive force to the verb signifying that something happens

completely, as de among the Latins.

V. 216 sqq. τοιαῦτ' κτλ.] Observe the brevity of expression. The meaning is this: you may see such deeds done within the tent, i. e. the cattle slain and bloody, victims of that man. So τοιοῦτος in v. 445. For ἀπελωβήθη cf. v. 357.

V. 218. Schol.: κείνου χρηστήρια· τὰ διεφθαρμένα πόμνια· παρὰ τὸ διαχρησασθαι ἀντά. δημοῖ δὲ ἡ λέξις καὶ τὸ μαντεῖον καὶ τὸν χρημὸν καὶ τὸ ἱερεῖον.

V. 220. ἀνέρος — ἀγγελίαν] For the genitive see Matth. §. 342. Rost §. 107—109. II. I. add. 1. p. 539.

Ibid. Schol.: αἰθόπος· διαπύρον, θερμοῦ ἐν ταῖς μάχαις· ἢ τὸ θερμὸν πᾶν ἐπὶ τοῦ παρακεκηνηκότος κείσθω. — Eustath.

ἄτλατον, οὐδὲ φευκτάν,
 τῶν μεγάλων Δαναῶν ὕπο κληζομέναν, 225
 τὰν ὁ μέγας μῦθος ἄξει.
 οἴμοι, φοβοῦμαι τὸ προσέρπον. περίφαντος ἀνὴρ
 θανεῖ—
 225 ται, παραπλήκτω χειρὶ συγκατακτὰς κελαι- 230
 νοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἱππονώμας.

ΤΕΚΜΗΣΙΑ.

ἄμοι· κείθεν, κείθεν ἄρ' ἡμῖν

V. 224. ἀνὴρ θανεῖται περιπλ. χ. συγκ. = κελαινοῖς Dind.

V. 226. MSS. ἱππονόμους, which is corrected by Porson Adv. p. 186. from Aristoph. Nub. 572. and Eurip. Hipp. 1389. Elmsley suspects that ἱππονώμας is in La. e. pr. m. Hermann wrote ἱππονώμους.

p. 862, 10: φέρεται αἰθων βοῦς ἐστίν, ὅτι θανεῖται ὑπὸ τῶν Ἑλ-
 καὶ σίδηρος καὶ ἀνδραποῦ καὶ λήνων.

V. 225. Schol.: παραπλήκτω·
 τῇ μανικῇ. παραπλήξ γὰρ ὁ μα-
 νικός. Nor is there anything ob-
 jectionable in the joining of the
 words παραπλήκτω χειρὶ and κε-
 λαινοῖς ξίφεσιν, the first of which
 mean nothing more than παραπλήξ.
 The compound συγκατακτείνω is
 used because the flocks and shep-
 herds were slain together by Ajax.

V. 226. κελαινοῖς ξίφεσιν]
 The same enallage of number is
 used by Pindar Pyth. IV, 431:
 Φοῖξον μάχαιραι. Eurip. Ion 191:
 ὕδραν ἐναίρει χρυσαῖς ἄρπαις.
 Manetho I, 316: σφαγίοις ξίφεσιν
 δεδαγμένος. The names of other
 instruments are also used in the
 plural: ἀσβάκτρα Eur. Herc. f. 108.,
 σιγήπτρα Aesch. Ag. 1266., ἀγκύλαι
 Oed. R. 1227. This licence, whether
 fortuitously, or for some unknown
 cause, is confined to a few exam-
 ples, and must be distinguished
 from the plural τὰ τόξα, which is
 commonly used for the singular.
 LOBECK.

V. 223. τὰν ὁ μέγας κτλ.]
 On the article see Matth. §. 292.
 Jaeger observes: ὁ μέγας μῦ-
 θος increases as it spreads, new
 matter being everywhere intro-
 duced by the persons relat-
 ing it.

V. 224. τὸ προσέρπον] Rightly
 the Scholiast: τὸ ἀποβησόμενον.
 The same interpreter explains
 περίφαντος θανεῖται by φανερός

V. 228. Schol.: ἄμοι — ἡμῖν·
 ὡς οἰκουροῦσα τὰ ἔξω ἢ Τέκμη-
 σα ἀγνοεῖ· δεῖ οὖν τὸν χορόν τὰ
 μὲν ἐνδον ἀπ' αὐτῆς γινώσκειν, τὴν
 δὲ ἀπὸ τοῦ χοροῦ τὰ ἔξω.

- δεσμῶτιν ἄγων ἦλυθε ποιῖμναν·
 230 ὦν τὴν μὲν ἔσω σφάζ' ἐπὶ γαίᾳς, 235
 τὰ δὲ πλευροκοπῶν δίχ' ἀνεβόγγυν.
 δύο δ' ἀργίποδας κριοὺς ἀνελών
 τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
 ῥιπτεῖ θερίσας, τὸν δ' ὀρθὸν ἄνω
 235 κίονι δῆσας, 240
 μέγαν ἱπποδέτην ῥυτῆρα λαβῶν,
 παῖει λιγυρᾷ μᾶστιγι διπλῇ,
 κακὰ δευνάζων ῥήμαθ', ἃ δαίμων
 κούδεις ἀνδρῶν ἐδίδαξεν.

ΧΟΡΟΣ.

(ἀντιστροφῇ.)

- 240 ὦρα τιν' ἦδη κραῖτα καλύμμασι κρυψάμενον 245

V. 240. *κραῖτα* is supported not only by all the MSS. and Eu-

V. 230. *ὦν τὴν μὲν*] The relative pronoun *ὦν* must be referred to the cattle expressed in the preceding word *ποιῖμναν*, i. e. the flocks driven away. The poet adds *τὴν μὲν*, scil. *ποιῖμνην*, because he supposes Ajax to have divided them into different herds or parts. On *ἔσω*, for which one would rather expect *ἐνδον*, see at Ant. 489. *ἔσφαξε* has not here the same meaning as *ἐκτείνει*, but rather signifies to cut the throat. So Hom. Od. III, 454.

V. 231. *τὰ δὲ — ἀνεβόγγυν*] Others he broke asunder through the middle, cutting their ribs. He divided them therefore into two parts (*δίχ' ἀνεβόγγυν*), by cutting through their ribs.

V. 232. *δύο δ' ἀργίποδας κτλ.*] *Δύο ἄ. κριοί* refers to the Atridae, ὁ μὲν Agamemnon, ὁ δὲ Menelaus. Cf. Zenobius I, 43, Ibid. *ἀνελών*] It signifies raising up, as in Hom. Od. III, 453. *Ἀργίποδας* is the same as *ἀργεννοῦς*.

V. 235. *κίονι δῆσας*] Cf. Aeschin. c. Timocr. §. 59.

V. 236 sq. Schol.: *μέγαν — παῖει*: διπλάσας τὸν χαλινὸν παῖει τὸν κριόν, ὡς λιγυρᾷ καὶ ὀξυφώνῳ μᾶστιγι. ἱπποδέτην δὲ ῥυτῆρα, χαλινὸν μέγαν· μέγαν δὲ πρὸς τὸ πικρότερον κατὰψασθαι τοῦ ἐχθροῦ. Hermann observes: they generally used scourges with two thongs. Ajax therefore doubled the thong for driving horses, and used it as a scourge. — For *ἱπποδέτης* with an active signification Lobeck compares *ταυροδέτης βύρσα* Anthol. Pal. c. VI. n. 41.

V. 238. *δευνάζων*] Schol. *βλασφημῶν*, Hesychius *λοιδορῶν*. *κακὰ ῥήματα δευνάζειν* means to abuse with foul language; see remarks in Censura ed. Lob. sec. on v. 42.

V. 238 sq. *ἃ δαίμων κούδεις κτλ.*] Just as with the Chorus above, so here Tecmessa believes the madness of Ajax to be sent from heaven. Compare Oed. R. 1258 sq.: *λυσῶντι δ' αὐτῷ δαιμόνων δεικνυσί τις, οὐδείς γὰρ ἀνδρῶν, οἳ παρῆμεν ἐγγυῖθεν*.

V. 240. *ὦρα τιν' ἦδη*] I. e. ὦρα ἡδη ἐμὲ κτλ. Cf. Matth. §. 487, 3. For the whole expression

- ποδοῖν κλοπὰν ἀρέσθαι,
 ἧ θοὸν εἰρεσίας ζυγὸν ἐξόμενον
 ποντοπόρῳ ναὶ μεθεῖναι. 250
- 245 τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι καθ' ἡ-
 μῶν· πεφόβημαι λιθόλευστον Ἄρη ξυναλ-
 γεῖν μετὰ τοῦδε τυπεῖς, τὸν αἶσ' ἄπλατος ἴσχει. 255

ΤΕΚΜΗΣΣΑ.

οὐκέτι. λαμπρᾶς γὰρ ἄτερ στεροπᾶς

stath. p. 237, 14., but is also almost necessary to the metre. Hence it is the more surprising that Brunck, Dindorf and others should have received *κατα* from the recension of Triclinius. Vs. 240 and 241. make but one line in Dind.

V. 245. Ἀτρεΐδαι = καθ' ... Ἄρη = ξυν. Dind.

cf. Oed. R. 466 sq.: ὦρα νιν — *φνῆξ πόδα νωμᾶν*.

Ibid. *κραῖτα* — *κρυψάμενον*] With muffled head. This was the custom of persons at the height of fear, grief, or desperation. So in v. 1146: ὅφ' *εἰματος κρυφείς*. Cf. Plaut. Mostell. II, 2, 89: cave respexis, fuge, et operi caput. Sueton. Calig. c. 51: nam, qui deos tantopere contemneret, ad minima tonitrua et fulgura connivere, caput obvolvere, at vero maiore proripere se estrato sub lectumque condere solebat.

Ibid. *ποδοῖν* — *ἀρέσθαι*] I. e. *φνῆγην ἀρέσθαι*, as in Eur. Rhes. 54. 126. So Orest. 1498: *δραπέτην γὰρ ἐξέκλεπτον ἐκ δόμων πόδα*.

V. 243 sq. ἧ θοὸν — *μεθεῖναι*] The words *εἰρεσίας ζυγόν* must be joined, so as to signify the bench of rowing, or the benches on which the rowers sit, in one word, the transtra. There is no objection to the adjective *θοός*, usually applied to the whole ship by Homer, being here referred by Sophocles to a particular part. On *ἔξεσθαι* with the accusative see at Philoct. 144. Before *μεθεῖναι* we must understand *φνῆγην*, the idea of which is implied

in the preceding words *ποδοῖν κλοπὰν ἀρέσθαι*, so that the sense is: it is now time to seek flight by our feet, or to trust it to a ship. Compare my remarks on this, and other interpretations, in Cens. p. 111.

V. 245. *ἐρέσσουσιν ἀπειλὰς*] The verb *ἐρέσσειν* is used with a similar metaphor both in other places and in Ant. 158. — On the word *δικρατεῖς* see notes on Ant. 146.

V. 246. *λιθόλευστον Ἄρη*] I. e. a death inflicted by the casting of stones. The following similar expressions are adduced by Lobeck: Ant. 36. *φόνος δημόλευστος*, Oppian. Cyneg. II, 252: *φόνος πολύτμητος*. Anthol. Pal. c. IX. n. 84: *ναυηγὸς μόρος*. Milonis Eust. ad Dion. 369: *σφιγκτὸς θάνατος*. Maneth. IV, 614: *θάνατος θηρόβορος*. The same critic treats fully of the word *λιθόλευστος* in his notes h. 1.

V. 248. Schol.: *αἶσ' ἄπλατος· ἀντὶ τοῦ μεγάλης μανίας*.

V. 249. Schol.: *οὐκέτι αὐτὸν κατέχει ἡ μανία*.

V. 249 sq. *λαμπρᾶς* — *λήγει*] Triclinius observes that the South wind, when it arises without a storm, ceases quickly. These matters however vary in different places. The sense is therefore: He

- 250 ἄξας ὀξύς νότος ὥς λήγει.
καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.
τὸ γὰρ ἐςλεύσσειν οἰκεία πάθη, 260
μηδενὸς ἄλλον παραπράξαντος,
μεγάλας ὀδύνας ὑποτείνει.

ΧΟΡΟΣ.

- 255 ἀλλ' εἰ πέπνυται, κάρτ' ἂν εὐτυχεῖν δοκῶ.
φροῦδου γὰρ ἤδη τοῦ κακοῦ μέλων λόγος.

ΤΕΚΜΗΣΣΑ.

- πότερα δ' ἂν, εἰ νέμοι τις αἴρεσιν, λάβοις, 265
φίλους ἀνῶν αὐτὸς ἡδονὰς ἔχειν,
ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνῶν;

ΧΟΡΟΣ.

- 260 τό τοι διπλάζον, ὦ γύναι, μεῖζον κακόν.

ΤΕΚΜΗΣΣΑ.

- ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.

ΧΟΡΟΣ.

- πῶς τοῦτ' ἔλεξας; οὐ κάτοιδ', ὅπως λέγεις. 270

ceases his rage quickly (ὀξύς), as the South wind (νότος) must supply τοῦ κακοῦ, from v. 256. meaning his madness. So which has arisen without (ἐξ) lightning. HERM. inv. 271. τῆς νόσου must be supplied to πεπνυμένος, taken from the

V. 251. Schol.: καὶ νῦν φρόνιμος ἔμφρων γενόμενος ἡρξάτο συμπαρακολουθεῖν τῇ συμφορᾷ καὶ ἀλγεῖν.

V. 252. οἰκεία πάθη] One's own sufferings. So 919. El. 215.

V. 253. μηδενὸς — παραπράξαντος] By these words he explains the preceding οἰκεία πάθη, in this sense: so that no one else is the doer thereof. παραπράττειν signifies to do wickedly.

V. 255 sq. ἀλλ' εἰ — λόγος] Hemeans this: but if he is freed from his madness, I should think that all is well. For we easily forget an evil that is gone by. Before πέπνυται we

V. 257 sqq. πότερα δ' — ξυν-

ών] Tecmessa explains this at greater length in vs. 263 sqq. For

the phrase κοινὸς ἐν κοινοῖσι see on Ant. 13., on ξυνῶν added see

v. 265. Oed. R. 457. Oed. C. 1149.

V. 260. τό τοι διπλάζον] I. e. τοὺς φίλους λυπῶν καὶ αὐτὸς λυπεῖσθαι. For the neuter use of the verb διπλάζειν see Lobeck h. l.

V. 261. ἡμεῖς ἄρ' — νῦν]

Tecmessa says (meaning herself and the Chorus): we herefore, though not diseased, are now afflicted with double calamity. Compare v. 268 sq. ἡμεῖς κτλ.

ΤΕΚΜΗΣΣΑ.

- ἀνὴρ ἐκείνος, ἥνικ' ἦν ἐν τῇ νόσῳ,
 αὐτὸς μὲν ἦδεθ' οἷσιν εἶχετ' ἐν κακοῖς,
 265 ἡμᾶς δὲ τοὺς φρονοῦντας ἥνία ξυνών·
 νῦν δ' ὥς ἐληξε κἀνέπνευσε τῆς νόσου,
 κείνός τε λύπη πᾶς ἐλήλათαι κακῇ 275
 ἡμεῖς θ' ὁμοίως οὐδὲν ἥσσον ἢ πάρος.
 ἄρ' ἔστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά;

ΧΟΡΟΣ.

- 270 ξύμφημι δὴ σοι καὶ δέδοικα, μὴ 'κ θεοῦ
 πληγὴ τις ἦκη. πῶς γάρ, εἰ πεπανμένος
 μηδέν τι μᾶλλον ἢ τοσῶν εὐφραίνεται; 280

ΤΕΚΜΗΣΣΑ.

ὥς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαι σε χρή.

ΧΟΡΟΣ.

- τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο;
 275 δῆλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας.

ΤΕΚΜΗΣΣΑ.

- ἅπαν, μαθήσει τοῦργον, ὥς κοινωνὸς ὢν.
 κείνος γὰρ ἄκρας νυκτός, ἥνιχ' ἔσπεροι 285

V. 276. τοῦργον Dind.

V. 267 sq. *κεῖνός τε — πάρος*] Both he himself is oppressed with the greatest grief, and he afflicts us with the same pangs by which we were before afflicted. For the use of the verb *ἐλαύνειν* see v. 737. and note on Oed. R. 28.; For *πᾶς* see on Ant. 770.

V. 269. *ἄρα*] Here equivalent to *nonne*. So v. 1282. El. 614. 790. 816. Oed. R. 822. Oed. C. 753. Cf. v. 916. 780. Cf. Herm. on Vig. p. 823. and Matth. §. 614. extr.

V. 271 sq. *πῶς γάρ κτλ.*] I. e. how should one think otherwise, if etc. On *μηδέν τι* cf. Passow Gr. Lex. v. τίς n. 5.

V. 273. *ὥς ὧδ' ἐχόντων κτλ.*] You know know that matters stand thus. For examples see Matth. §. 569, 5. See also Lo-
beck h. l. Tecmessa, as Jaeger rightly observes, opposes the words *ἐπίστασθαι σε χρή* to those of the Chorus *δέδοικα μὴ κτλ.*, in this sense: It is certain that madness has been sent upon Ajax by the Gods, not doubtful, as you think. So Terence Andr. III, 2, 30: opinor, narras; non recte accipis: certa res est. Cf. v. 916.

V. 274. *προσέπτατο*] Cf. Porson on Eur. Med. 1. and Matth. §. 246. p. 481.

V. 277. *ἄκρας νυκτός*] At midnight. Schol.: *περὶ πρώτον ὕπνον*. For the particle *γάρ* see on Ant. 238.

V. 277 sq. *ἥνιχ' ἔσπεροι λαμ-*
πτήρες κτλ.] This interpretation

- λαμπτήρες οὐκέτ' ἦθον, ἄμφηκες λαβῶν
 ἐμαίετ' ἔγχος ἐξόδους ἔρπειν κενάς.
 280 κὰγὼ 'πιπλήσσω καὶ λέγω· τί χοῖμα δρᾶς,
 Αἴας; τί τήνδ' ἄκλητος οὐδ' ὑπ' ἀγγέλων
 κληθεὶς ἀφορμᾶς πείρα, οὔτε του κλύων 290
 σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὐδαι στρατός.
 ὁ δ' εἶπε πρὸς με βαί', αἰεὶ δ' ὕμνούμενα·
 285 γύναι, γυναιξὶ κόσμον ἢ σιγῇ φέρει.
 κὰγὼ μαθοῦς' ἔληξ', ὁ δ' ἐσσύθη μόνος.
 καὶ τὰς ἐκεῖ μὲν οὐκ ἔγω λέγειν πάθας· 295
 ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ
 ταύρους, κύνας βοτῆρας, εὐκερών τ' ἄγραν.
 290 καὶ τοὺς μὲν ἠγένηξε, τοὺς δ' ἄνω τρέπων
 ἔσφαξε κάρῳ ἀχίξε, τοὺς δὲ δεσμίους
 ἠκίζεθ', ὥστε φῶτας, ἐν ποίμναις πίτνων. 300
 τέλος δ' ὑπάρξας διὰ θυρῶν σκιᾷ τινι

V. 289. For εὐκερών τ' ἄγραν Schneidewin conjectures εὐε-
 ρον τ' ἄγραν.

of the Scholiast is the correct one: ἀστέρες, ὅτε ἐσβέσθησαν οἱ κατὰ τὴν οἰκίαν φαίνοντες λύχνοι. Compare Hom. Od. XVIII. 307: αὐτίκα λαμπτήρας τρεῖς ἔστασαν ἐν μεγάροισιν, ὅφρα φαίνοινεν. That time is meant, when sleep is usually deepest.

V. 279. ἐξόδους ἔρπειν κενάς] It is well known that soldiers, who set out against the enemy, are said by prose authors ἐξόδους ἐξίεναι or ἐξελθεῖν. The same is here meant by ἐξόδους ἔρπειν and immediately after by πείρα ἀφορμᾶν. See my remarks in Cens. on v. 42. The adjective κενόν is added, because there seemed to be no reason for that excursion. Cf. Ant. 747.

V. 282. ἀφορμᾶς πεῖρα] One might expect ἀφορμᾶς ὁρμῇν. But the poet preferred placing a more significant substantive in its place. See similar examples quoted in Cens. on v. 42.

V. 284. Schol.: αἰεὶ δ' ὕμνού-

μενα· αἰεὶ θρυλούμενα ὑπὸ πάντων ἀνθρώπων καὶ κοινά.

V. 287. Schol.: καὶ τὰς — λέγειν· τοῦτο μὲν ἀγνοεῖ ἡ Τέκμησσα λέγειν, τοῦτο δὲ προεῖπεν αὐτὰ ὁ ποιητής· ὡς ἐνοχλεῖν οὐ δεῖ τὸν θεατὴν ταυτολογεῖν. Hermann however observes that πάθας is not used for πράξεις, but because Ajax had committed slaughter there.

V. 289. Schol.: κύνας βοτῆρας· ὅφ' ἐν ἀναγνώσει, τοὺς ποιμενικοὺς κύνας· οὐ γὰρ ἀναιρεῖ κατὰ τὴν σκητὴν ἀνθρώπων.

V. 290 sqq. καὶ τοὺς μὲν κτλ.] The poet repeats what he had already mentioned in 286 sqq. Ἀνχενίζειν signifies to cut off the head by striking across the neck; ἄνω τρέποντα σφάζειν, to strike the windpipe while the head is turned back, which is touched upon by Eustath. p. 134, 7. (101, 25.); σφάζειν to sever the vertebrae of the neck. HERM.

V. 293 sq. Schol.: τέλος δ'

- λόγους ἀνέσπα, τοὺς μὲν Ἀτρειδῶν κάτα,
 295 τοὺς δ' ἄμφ' Ὀδυσσεῖ, ξυντιθεὶς γέλων πολύν,
 ὄσσην κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών.
 κᾶπειτ' ἀπᾶξας αὐθις ἐς δόμους πάλιν, 305
 ἔμφορῶν μόλις πῶς ξὺν χρόνῳ καθίσταται,
 καὶ πλήρες ἄτης ὥς διοπτρεύει στέγος,
 300 παίσας κάρα θῶύξεν· ἐν δ' ἐρειπίοις
 νεκρῶν ἐρειφθεὶς ἔξετ' ἀργείου φόνου,
 κόμην ἀπρὶξ ὄνυξι συλλαβὼν χερί. 310
 καὶ τὸν μὲν ἦστο πλεῖστον ἄφθογγος χρόνον·
 ἔπειτ' ἐμὸι τὰ δειν' ἐπηπείλησ' ἔπη,

V. 297. ἐπᾶξας Dind.

V. 300. θῶύξεν Dind.

ὕπᾶξας· ἡ μὲν Τέκμησσα ἡγνόμενι, τίνι διελέκεται· ἡμεῖς δὲ μεμαθήκαμεν ἐκ τοῦ προλόγου, ὅτι Ἀθηναῖ ἦν ἡ λαλήσασα αὐτῷ· τὸ δὲ σκιά τιγί, ὅτι οὐ συνέβαλε τὰ περὶ τὴν θεόν. Observe the word ὑπαίσσειν here used to denote departure.

V. 294. λόγους ἀνέσπα] Loebbeck rightly observes that λόγους ἀνασπᾶν means to utter boastful expressions.

V. 295. ξυντιθεὶς] Τοῖς λόγοις must be understood, as Neve rightly observes.

V. 296. ὄσσην — ἰών] For ἐκτίσαιτο one might have expected ὑβρίσειεν. Ajax had before asserted (cf. 98—113.) that he had treated both the Atridae, and particularly Ulysses with the greatest insult, and he ought here to be introduced speaking in the same manner. But Sophocles meant nothing else by the verb ἐκτίσαιτο, than the implied notion: for the revenge to be taken upon them. See my remarks on this form of speaking in Cens. at v. 42. On the participle ἰών added, see Matth. §. 557. not. 2.

V. 297. ἀπᾶξας] So of returning in Trach. 693: εἶσω δ' ἀποστείχουσα κτλ.

V. 299. ἄτης] Not only the

slaughter committed by Ajax, which would have required some other word; but likewise the injury which Ajax, at the impulse of the Gods, had brought upon himself by that slaughter.

V. 300 sq. ἐν δ' ἐρειπίοις — φόνου] But he sat prostrate among the fallen carcasses of the slain sheep. As ἐρειπία νεκρῶν here means ἐρειφθέντες νεκροί, so in Eur. Phoen. 1490. πτώματα νεκρῶν is used for πεσόντες νεκροί. For the words ἐρειφθεὶς ἔξετο see vs. 316 sq.: ἐν βοτοῖς θακεῖ πεσών. Not unlike Virg. Aen. VII, 94: ovium effultus tergo stratisque iacebat velleribus. For the phrase ἀργείου φόνου cf. at v. 538. comparing v. 49. with note.

V. 302. ἀπρὶξ ὄνυξι] Hermann observes that the correct explanation of this phrase is that by which ἀπρὶξ ὄνυξι are joined as one adverb. There may appear a difficulty in the connection of the substantives ὄνυξι χερί, but a similar construction occurs in Hom. Il. X, 158: λαῖξ ποδὶ κινήσας, and Plutarch Cat. Mai. c. 20: τῇ χερί πύξ παλαιν.

V. 304. τὰ δειν' — ἔπη] Without the article δειν' ἀπειλήσων

- 305 εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος,
 κἀνήρετ', ἐν τῷ πράγματος κυροῖ ποτε.
 κἀγώ, φίλοι, δείσασα τοῦ ξειρασμένου 315
 ἔλεξα πᾶν, ὅσον περ ἐξηπιστάμην.
 ὁ δ' εὐθύς ἐξώμωξεν οἰμωγὰς λυγρὰς,
 310 ἄς οὐ ποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ.
 πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους
 τοιούσδ' αἰεί ποτ' ἀνδρὸς ἐξηγείτ' ἔχειν 320
 ἀλλ' ἀψόφητος ὀξέων κωκυμάτων
 ὑπεστέναξε, ταῦρος ὥς, βρυχώμενος.
 315 νῦν δ' ἐν τοιαῦδε κείμενος κακῇ τύχῃ
 ἄσιτος ἀνήρ, ἄποτος, ἐν μέσοις βοτοῖς
 σιδηροκμήσιν ἥσυχος θακεῖ πεσών. 325

V. 306. Of the optative *κυροῖ*, which I have restored, distinct vestiges are preserved in the Scholiast and La. a pr. m. which have *κύροι*, and in Γ, *κύροι*. Bekker's Paris MS. *κυροῖ*. Cf. Suid. in *κυρεῖ*. Vulg. *κυρεῖ*.

V. 314. *ὡς βρυχ.* Dind.

ἐπη Eur. Suppl. 542.; with it Dio Cass. XLV, 30: *τῆς φωνῆς τὰ δεῖνὰ ἐκεῖνα λεγούσης*, meaning the things already known to the hearers, as Eur. Or. 376: *ὅς τὰ δεῖν' ἔτλη κακά*. In this place they signify what those who threaten heavily are accustomed to say in plain words, viz. to threaten death, *τὰ ἔσχατα ἠπέιλησε*, Aristid. Panath. p. 109. T. I. So Eur. Phoen. 185: *ὅς τὰ δεῖν' ἐφνυβόλει πόλει*, i. e. destruction. Lob.

V. 305. *φανοίην*] Optative of the future. See Buttm. Gr. Gr. §. 93, 3. Erfurdt compares Ant. 414: *εἰ τις τοῦδ' ἀφειδήσοι πόρον*. Phil. 376: *εἰ τὰμὰ κείνος ὅπλ' ἀφαιρήσοιτό με*.

V. 306. *ἐν τῷ πράγματος*] I. e. *ἐν τίνι πράγματι*. Cf. Matth. §. 442, 3. *Ποτὲ* must be joined with *ἐν τῷ*, meaning *tandem*. The substantive *πράγμα* is used in the same sense in Trach. 375: *ποῦ ποτ' εἰμι πράματος*;

V. 307. *φίλοι*] This address is here placed with great effect, for Tecmessa, grieving to have af-

flicted Ajax by her unwary statement of the circumstance, seems to entreat pardon. HERM.

V. 311 sq. *πρὸς γὰρ — ἔχειν*] I. e. *ἐξηγείτο γὰρ κακοῦ τε καὶ βαρ. ἀνδρὸς εἶναι, γόους τοιούσδε ἔχειν*. Cf. v. 581. 1071. Matth. §. 316. d. not. §. 590, a. That a man of low mind is called *βαρυψυχος* is shewn by Lobeck h. l. The same critic observes that *ἐξηγείτο* is put either for the simple *ηγείτο*, or means to explain or declare, as in Aesch. Prom. 214: *τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένου*. Cf. El. 425. *γόους ἔχειν* is a common periphrase for the simple *γοᾶσθαι*. So *μολπὰν ἔχειν* Phil. 213. for *μέλπεσθαι*. For other examples see at v. 532.

V. 312. *ἀεὶ ποτε*] Similarly joined in Antig. 456.

V. 313. *ἀψόφητος — κωκυμάτων*] Without the noise of loud lamentations. See examples Matth. §. 339.

V. 314. *βρυχώμενος*] Cf. Oed. R. 1265: *δεῖνὰ βρυχηθείς*.

V. 317. Schol.: *σιδηροκμήη-*

- καὶ δῆλός ἐστιν ὥς τι δρασείων κακόν.
 τοιαῦτα γὰρ πως καὶ λέγει κωδύρεται.
 320 ἀλλ', ὃ φίλοι, τούτων γὰρ οὖνεκ' ἐστάλην,
 ἀρήξαιτ' εἰσελθόντες, εἰ δύνασθ' ἐτι.
 φίλων γὰρ οἱ τοιοῦδε νικῶνται φίλοι. 330

ΧΟΡΟΣ.

Τέκμησσα, δεινά, παῖ Τελεύταντος, λέγεις
 ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.

ΑΙΑΣ.

325 ἰὼ μοί μοι.

ΤΕΚΜΗΣΣΑ.

τάχ', ὥς ἔοικε, μᾶλλον· ἢ οὐκ ἡκούσατε
 Αἴαντος οἷαν τήνδε θωῦσσει βοήν; 335

ΑΙΑΣ.

ἰὼ μοί μοι.

V. 322. For φίλοι, which is supported by all the MSS. and the Schol.; Brunck, Lobbeck, Dindorf and others have λόγους from Stob. Serm. CXIII. See my remarks in Cens. p. 118 sq.

σιν· τῷ σιδήρῳ φονευθεῖσιν, ὥς ἀνδροκμήσιν. The sense here is: for such friends (i. e. as Ajax) yield to their friends. Tecmessa, perceiving the little influence she possesses over Ajax, entreats the Chorus to appeal to him, hoping that he, who is hardened against his own family, will be moved by the advice of his companions, and deterred from the perpetration of his intended deed.

V. 318. δῆλος — ὥς τι δρασείων] This form of speaking is explained at Oed. C. 629. Schol.: προσεκτικὰ πρὸς τὸν ἀκροατήν, ἵνα προσέχῃ ἀκριβέστερον, προσδοκῶν τὸ συμβεβημένον.

V. 320. Schol.: ἀλλ' ὃ — ἐστάλην· πιθανὴν τὴν πρόφασιν τῆς ἐξόδου φησὶν, ἵνα μὴ δόξῃ τὸν Αἴαντα ἐν τοιαύτῃ συμφορᾷ καταλειπέναι.

V. 322. Schol.: φίλων — νικῶνται· ἢ οὐν Τέκμησσα, αἵτε δὴ γυνὴ οὐσα καὶ αἰχμάλωτος, οὐχ οἷα τε αὐτὸν παραμυθεῖσθαι· ἀλλὰ τὸν χορὸν προτρέπεται εἰσεῖναι· ἐπειδὴ δὲ ἀποπον τὸν χορὸν ἀπολιπεῖν τὴν σκηνὴν, ἀναβοᾷ ἐνδοθεὶς ὁ Αἴας, ἵνα μείνῃ ἐπὶ χώρας ὁ χορὸς· τοῦτο γὰρ ἐπὶ τοῦ

θεατῆς. The sense here is: for such friends (i. e. as Ajax) yield to their friends. Tecmessa, perceiving the little influence she possesses over Ajax, entreats the Chorus to appeal to him, hoping that he, who is hardened against his own family, will be moved by the advice of his companions, and deterred from the perpetration of his intended deed. Cf. vs. 337. For the repetition φίλων φίλοι see at Ant. 13. For νικᾶσθαι τινοῦ see v. 1325. of this play.

V. 324. Schol.: διαπεφοιβάσθαι· ἐκμεμνηνέναι, παρὰ τὸν φοῖτον· ἢ ἀπὸ τῶν φοιβαμένων καὶ ἐνθουσιῶντων· καὶ γὰρ ἐκεῖνοι μανίᾳ τινὶ ὁμοίον πάσχουσι τι. From the former part of the scholium Valck. on Ammon p. 149. concludes that διαπεφοιτάσθαι was formerly read.

ΧΟΡΟΣ.

ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι
330 νοσήμασι ξυνοῦσι λυπεῖσθαι παρών.

ΑΙΑΣ.

ὦ παῖ, παῖ.

ΤΕΚΜΗΣΣΑ.

ᾧμοι τάλαιν'· Εὐρύσακες, ἀμφὶ σοὶ βοᾷ. 340
τί ποτε μενοινᾷ; ποῦ ποτ' εἶ; τάλαιν' ἐργώ.

ΑΙΑΣ.

Τεῦκρον καλῶ. ποῦ Τεῦκρος; ἢ τὸν εἰσαεῖ
335 λεηλατήσῃ χρόνον; ἐγὼ δ' ἀπόλλυμαι.

ΧΟΡΟΣ.

ἀνὴρ φρονεῖν ἔοικεν. ἀλλ' ἀνοίγετε.
τάχ' ἄν τιν' αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι. 345

V. 329 sq. ἢ νοσεῖν — λυπεῖσθαι] Either to be mad, or to grieve on account of the madness with which he was lately affected. For although ξύνειμι νόσος is generally used to signify I am affected with or I labour under disease (see on Philoct. 266.), yet ξύνεστί μοι νόσος is sometimes also used in the same sense. So Oed. C. 7.: ἥ γ' χρόνος ξυνῶν μακρός, and 945: ὅτ' ἄμοι ξυνόντες εὐρέσθησαν ἀνόσιοι τέκνων, Antig. 871. The participle παρών, he who is present, might have been omitted without injury to the sense; see vs. 1131. 1156. and Matth. §. 557. not. 2.

V. 232 sq. Schol.: ᾧμοι τάλαιν', Εὐρύσακες· ἀπορούσης τὸ ἦθος· τὸ μὲν ἀποιμώζει, τὸ δὲ καλεῖ τὸν παῖδα· εἰτα πρὸς ἐαυτὴν ἐπαπορεῖ, τί ποτε μενοινᾷ· καὶ πάλιν καλεῖ τὸν παῖδα, καὶ ἐαυτὴν ἀπολοφύρεται· λεληθότως δὲ ἐνεφάνισε καὶ τὸ τοῦ παιδὸς ὄνομα· ἐδεδίει δὲ, μὴ ἀνέλῃ αὐτὸν μαινόμενος.

V. 334 sq. Τεῦκρον καλῶ κτλ.] The Scholiast rightly interprets: ἐπιζητεῖ Τεῦκρον, ἵνα παρὰ-

θῇται αὐτῷ τὸν παῖδα, ὃν ἀφίησι τῷ χορῷ, μὴ εὐρῶν τὸν Τεῦκρον· τὸ δὲ ἀπεινᾷ Τεῦκρον χρησίμῳ τῇ οἰκονομίᾳ· παρὼν γὰρ ἐκώλυνεν ἂν αὐτὸν πράξαι ἃ ἐβούλετο· νῦν δὲ μόνῃς τῆς γυναικὸς ἐγένετο κρείττων. Where Teucer then was is explained at v. 557. Lobeck observes that the remark of Thucydides I, 11, 1., that the Greeks at the siege of Troy ἐπὶ ληστείαν τραπέσθαι, has reference to this event.

V. 336. φρονεῖν ἔοικεν] The Chorus thinks he has recovered his senses, since he recollects his son and brother so well.

Ibid. ἀλλ' ἀνοίγετε] The plural means nothing more than, let some one open, on which see Huschke on Tibull. I, 6, 39. In the same manner οὐ ξυνέρξεθ' ὡς τάχος in v. 593.

V. 337. τάχ' ἄν — λάβοι] He means: Perhaps he may even be more moderate or gentle in his conduct when he sees me. The particle καί must be referred to αἰδῶ; cf. note on Ant. 280. On the expression αἰδῶ λαβεῖν see at Phil. 81.

ΤΕΚΜΗΣΣΑ.

ιδού, διοίγω· προςβλέπειν δ' ἔξεστί σοι
τὰ τοῦδε πράγῃ, καὐτὸς ὡς ἔχων κυρεῖ.

(στροφή α'.)

ΑΙΑΣ.

340 ὦ

φίλοι ναυβάται, μόνοι ἐμῶν φίλων,
μόνοι ἔτ' ἐμμένοντες ὕρθῳ νόμῳ, 350
ἰδεσθὲ μ' οἶον ἄρτι κῆμα φοινίας ὑπὸ ζάλης
ἀμφίδρομον κυκλεῖται.

ΧΟΡΟΣ.

345 οἴμ', ὡς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν.

V. 342. I have restored *μόνοι ἔτ'* from the conjecture of Hermann. MSS. *μόνοι τ'*. See my remarks in Cens. p. 123.

V. 338. Schol.: *προςβλέπειν* serve your faith. Schol.: *ὀρθῶ νόμῳ· τὸν τῆς φίλης φησίν.*
δ' ἔξεστι· ἐνταῦθα ἐκκύκλημα V. 343 sq. *ἰδεσθὲ μ' — κυ-*
τι γίνεται, ἵνα φανῇ ἐν μέσοις ὁ *κλεῖται]* Ajax compares himself
Αἶας ποιμνίοις· εἰς ἐκπληξιν γὰρ to a ship around which the waves
φέρει καὶ ταῦτα τὸν θεατὴν, τὰ are so upraised by the storm arisen
ἐν τῇ ὄψει περιπαθέστερα· δείκνυ- (see on Ant. 336 sq.), that she
ται δὲ ξιφῆρης, ἡματωμένος, με- seems scarcely able to surmount
ταξὺ τῶν ποιμνίων καθήμενος. them. Very similar is the meaning
Scena versis discedit fron- in Oed. R. 22 sqq., where the city
tibus, as says Virg. Ge. III, 24, of Thebes, troubled by a fatal
(where compare Servius), i. e. calamity, is thus compared with
the doors of the tent being open- a ship in the same situation: *πό-*
ed, Ajax is discovered stained λης γὰρ, ὥσπερ καὐτὸς εἰσροᾷς,with blood, and sitting amongst *ἄγαν ἥδη σαλεύει κἀνακουφίσαι*
the slain cattle (compare my re- *κάρα βυθῶν ἔτ' οὐχ οἷα τε φοι-*
marks in Cens. p. 116 sqq.). This *νίου σάλου.* The comparison here
is what the Scholiast means, when used by Ajax, is very apt, as
he speaks of the introduction of expressing not only the depth,
of the *ἐκκύκλημα*; for which see the but also the nature of his cala-
explanation of Hermann, in Cens. mity. By the word *κῆμα* he means
Aesch. Eum. ab Odof. Müllero the blood of the slain cattle, among
ed. in Diar. Vienn. LXIV. p. 127 which he was sitting; by *ζάλης*,
sqq. In the same manner the in- the madness or fury which had
terior of a house is shewn in El. seized upon his senses, and urged
1458 sqq. Ant. 1293. Oed. R. him to commit the slaughter. His
1294 sqq. madness was a cause of this deed,
V. 341 sq. *μόνοι — νόμῳ]* and it is poetically called *φοινία*,
The words *μόνοι ἐμῶν φίλων* are in the same manner as *ἄρης φοι-*
not put by themselves so as to νιος in El. 96. and *φοινία κοπίς.*
signify: ye who alone are left Ant. 602. *ἰδεσθὲ μ' — κυκλεῖται* is
out of my friends, but belong of course poetically put for *ἰδε-*
to the participle *ἐμμένοντες*, the *σθε, οἶον ἀμφ' ἐμὲ κῆμα κυκλεῖ-*
word *μόνοι* being repeated forcibly *ται.*

V. 345 sq. *οἴμ', ὡς κτλ.]* Woe

δηλοῖ δὲ τοῦργον, ὥς ἀφροντίστως ἔχει.

355

(ἀντιστροφὴ α'.)

ΑΙΑΣ.

ὦ

γένος ναῦας ἄρωγόν τέχνας,
ἄλιον ὃς ἐπέβας ἐλίσσων πλάταν,

350 σέ τοι, σέ τοι μόνον δέδορκα πημονὰν ἐπαρκέ-
σουτ',

360

ἀλλά με συνδάϊξον.

ΧΟΡΟΣ.

εὐφημα φώνει. μὴ κακὸν κακῶ διδοῦς
ἄκος πλεόν τὸ πῆμα τῆς ἄτης τίθει.

(στροφὴ β'.)

ΑΙΑΣ.

ὄρῳ τὸν θρασύν, τὸν εὐκάρδιον,
355 τὸν ἐν δαίος ἄτρεστον μάχαις,
ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας;

365

V. 350. πημονὰν is Reiske's conjecture. MSS. ποιμένων, which I have shewn to be incorrect in Cens. p. 123 sqq.

is me! how etc. See on Ant. 320. 736—740: πάντη γὰρ σε περὶ στέφανος πολέμοιο δέδθεν. — ἀλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους, so in this place σέ τοι — ἀλλά με κτλ. is used in this sense: 'Tis thyself, I say, whom I see alone prepared

V. 348 sq. γένος — πλάταν] γένος — τέχνας, the assistants in nautical affairs. ἄλιον πλάταν is nearly the same as ποντοπόρον ναῦν in v. 250. (cf. also Oed. C. 713.), the accusative depending on the verb ἐπέβας. Sophocles adds the participle ἐλίσσων (volvens navem), to shew what had been the office and employment of the Chorus when they embarked, viz. that of rowers. Rightly the Schol.: ἐλίσσων· κωπηλατῶν· εἰρηται δὲ παρὰ τὸ ἀμφιελίσσας.

V. 350 sq. σέ τοι — συνδάϊξον] As in Homer we frequently find γὰρ — ἀλλά, v. g. Il. XIII.,

736—740: πάντη γὰρ σε περὶ στέφανος πολέμοιο δέδθεν. — ἀλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους, so in this place σέ τοι — ἀλλά με κτλ. is used in this sense: 'Tis thyself, I say, whom I see alone prepared to avert disgrace from me, do thou therefore slay me, I beseech thee. The Scholiast: οὐ διὰ τὴν ἥτταν δὲ τῶν ὅπλων πικρὸς ὢν βούλεται ἀναιρεῖσθαι, ἀλλὰ τὸ ὄνειδος ὑπορώμενος τῶν ποιμνίων· ἐν τούτῳ δὲ τὸ ἥθος καὶ ἡ μεγαλοφροσύνη δεικνύται τοῦ Αἰάντος.

V. 352. εὐφημα φώνει] Utter not such evil boding words. See note on Trach. 175.

V. 353. τὸ πῆμα τῆς ἄτης] The pain of the calamity, inflicted on him by heaven. So Philoct.

765: τὸ πῆμα τῆς νόσου. V. 356. ἐν ἀφόβοις θηρσὶ] Wild animals who do not dread

οἰμοι γέλωτος, οἶον ὑβρίσθην ἄρα.

ΤΕΚΜΗΣΣΑ.

μή, δέσποτ' Αἴας, λίσσομαι σ', αὔδα τάδε.

ΑΙΑΣ.

οὐκ ἐκτός; οὐκ ἄπορρον ἐκνεμεῖ πόδα;
360 αἰαῖ, αἰεῖ.

ΧΟΡΟΣ.

ὦ πρὸς θεῶν, ὕπεικε καὶ φρόνησον εὔ.

(σ τ ρ ο φ ῆ γ'.)

ΑΙΑΣ.

ὦ δύσμορος, ὃς χερὶ μὲν μεθῆκα τοὺς ἀλάστορας,
365 ἐν δ' ἐλίκεσσι βουσί καὶ κλυτοῖς πεσὼν αἰπολίοις 375
ἐρεμνὸν αἶμ' ἔδευσα.

ΧΟΡΟΣ.

τί δῆτ' ἂν ἀλγολῆς ἐπ' ἐξειργασμένοις;
οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ᾧδ' ἔχειν.

man, i. e. domestic animals, as it were bestiae cicures, as opposed to bestiae immanes, whom it might be praiseworthy to overcome.

V. 357. οἶμοι — ἄρα] For οἶον ὑβρίσθην one would expect οἶον ὑβρίσα. But if Ajax had spoken thus, Tecmessa would not have entreated him, as she does, not to speak so, μή — αὔδα τάδε. The sense of the words οἶον ὑβρίσθην is evidently this: with how great an insult have I been treated, scil. by the Gods, i. e. by Minerva, to whose instigation Ajax attributes his attack upon the flocks. Cf. v. 401: ἀλλά μ' ἄ Διὸς κτλ. and v. 217: Αἴας ἀπελωβήθη.

V. 359. οὐκ ἐκτός κτλ.] The indignation of Ajax at hearing himself advised by a woman is quite in character. On the other hand, when advised in a similar manner by the Chorus after Tecmessa had done speaking, he bears it with-

out answering, but continues to complain of the great ignominy to which he had been subjected. And so in all his expressions as far as v. 419., he disregards the prayers of the Chorus and Tecmessa, and keeps his whole thoughts bent on his disgrace. So in El. 1160—1166. and Phil. 1063 sqq., where see notes.

V. 362. χερὶ — πεσὼν] Notice the unusual collocation. χερὶ, i. e. with armed hand, refers to πεσὼν, the right order being, ὃς μεθεῖς τοὺς ἀλάστορας, ἐν βουσί πεσὼν χερὶ etc.

V. 365. Schol.: κλυτὰ λέγει τὰ αἰπόλια διὰ τὰς ἐν αὐτοῖς ταραχὰς καὶ φωνάς. Cf. Passow Gr. Lex. h. v.

V. 366. αἶμ' ἔδευσα] Words signifying to moisten or make wet are often used in the signification of pouring out. For examples see Lobeck.

V. 368. οὐ γὰρ — ἔχειν] For it cannot happen that these

(ἀντιστροφή β').

ΑΙΑΣ.

370 *ὡς πάνθ' ὄρων, ἀπάντων τ' ἀεὶ*
κακῶν ὄργανον, τέκνον Λαρτίου, 380
κακοπινέστατόν τ' ἄλγημα στρατοῦ,
ἣ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.

ΤΕΚΜΗΣΣΑ.

ξὺν τῷ θεῷ πᾶς καὶ γελᾷ κώδῳρεται.

ΑΙΑΣ.

ἰδοίμι νιν, καίπερ ὧδ' ἀτώμενος.
 375 *ὡ μοί μοι.* 385

ΧΟΡΟΣ.

μηδὲν μέγ' εἴπῃς. οὐχ ὄψῃς, ἴν' εἰ κακοῦ;

(ἀντιστροφή γ').

ΑΙΑΣ.

ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἰμυλώ-
τατον,

V. 373. I have allotted this verse to Tecmessa from Hermann's conjecture, although assigned to the Chorus in the MSS. Observe the structure of the strophe. Schneidewin conjectures *ξὺν τοι* for *ξὺν τῷ*.

V. 374. Triclinius supplies the want of a syllable by writing *δὴ νιν*. Hermann *νιν νῦν*. [Dindorf *ἰδοίμι μὴν νιν*.]

things can be otherwise, i. e. to the deity, i. e. if he now rejoices, there will be a time when things done cannot be undone. Cf. Matth. §. 623. ὅπως. 3. he will mourn." Tecmessa here reminds Ajax that good and evil come from the gods.

V. 369 sq. *πάνθ' ὄρων* — ὄργανον] The following noun *κακά* is to be understood before *πάντα*, so that Ajax says: Thou who beholdest (pryest into) and executest all wickedness. See my note on Phil. 995.

V. 371. *ἄλγημα*] The Scholiasts both on this passage, on v. 380. and on Ant. 320. rightly explain *τοῖμα*, *περίτοριμα*, *παιπάλημα*.

V. 372. Schol.: *τοῦτο μάλιστα αὐτοῦ ἀπτεται, τὸ τῷ ἐχθρῷ καταγέλαστον εἶναι*.

V. 373. *ξὺν τῷ θεῷ κτλ.*] Hermann "every one both laughs and weeps, when it seems fit

V. 374. *ἰδοίμι* — *ἀτώμενος*] The Scholiast well observes: *τοῦ χοροῦ τὸν περὶ θεῶν λόγον ἐμβαλλομένον, οὐκ ἐφίεται ὁ Αἴας, ἀλλ' ὑπὸ τῆς ἰδέας δυνάμεως ἐπαίρεται· φησὶν οὖν· ἰδοίμι αὐτὸν καίπερ οὕτως κακούμενος· δῆλον γάρ, ὅτι ἀμνησθῆναι, εἰ καὶ θεοὶ συλλαμβάνουσιν αὐτῷ.*

V. 376. *μηδὲν μέγ' εἴπῃς*] *Μέγα* and *μεγάλα* εἰπεῖν signify to speak impiously or insolently. Cf. Hom. Od. IV, 500sq. and Soph. El. 830: *μηδὲν μέγ' αὐτοῦς*.

V. 379. *προγόνων προπά-*

380 ἐχθρὸν ἄλημα, τοὺς τε δισσάρχας ὀλέσσας βασιλῆς 390
τέλος θάνοιμι καὐτός.

ΤΕΚΜΗΣΣΑ.

ὅταν κατεύχῃ ταῦθ', ὁμοῦ καμολὶ θανεῖν
εὐχου· τί γὰρ δεῖ ξῆν με, σοῦ τεθνηκότος;

(σ τ ρ ο φ ῆ δ'.)

ΑΙΑΣ.

ὣ

385 σκότος, ἐμὸν φάος, ' 395
ἔρεβος ᾧ φαεννότατον ὥς ἐμοί,
ἔλεσθ', ἔλεσθέ μ' οἰκήτορα,
ἔλεσθέ μ'· οὔτε γὰρ θεῶν γένος οὔθ' ἀμερίων
390 ἔτ' ἄξιος βλέπειν τιν' εἰς ὄνησιν ἀνθρώπων. 400
ἀλλὰ μ' ἅ Διὸς
ἀλκίμα θεὸς
οὐλίον αἰκίζει.
ποῖ τις οὖν φύγῃ;
395 ποῖ μολῶν μενῶ;
εἰ τὰ μὲν φθίνει, φίλοι, 405

V. 391. There is nothing objectionable in this verse ending with a short syllable. For examples see critical note on Oed. R. 1192.

V. 393. οὐλίον is my own conjecture. See my observations in Emendat. in Soph. Trach. p. 88 sq. MSS. ὀλέθριον.

V. 396 sqq. These words are evidently corrupt, but the con-

τρω] Schol. rec.: πρόγονοι πα- construed: οὔτε γὰρ εἰς θεῶν γέ-
τήρ, πάππος καὶ οἱ ἀνωτέρω. See nos οὔτε εἰς τιν' ὄνησιν ἀμερίων
fab. Ajac. not. 1. — On πῶς ἄν, ἀνθρώπων ἔτι ἄξιός εἰμι βλέπειν.
would that, see at Philoct. 777. For now I am unworthy to

V. 380. δισσάρχας — βασι- look for help from Gods or
λῆς] For δισσάρχας see on v. 245. men. For βλέπειν εἰς τινα cf. Ant.
δικρατεῖς. For the form ὀλέσσας 909., on the preposition placed only
see at v. 184. before the second substantive, Ant.

V. 385. ἐμὸν φάος] Schol.: 367: ποτὲ μὲν κακόν, ἄλλοτ' ἐπ'
λέγει δὲ σκότος ἐμὸν φάος, ὥς ἐσθλόν ἔρπει. Ibid. 1176. Trach. 765.
εἰ τις τὸν θάνατον σωτηρίαν νο- V. 391 sq. ἅ Διὸς ἀλκίμα
μίσσειν. θεός] So vs. 450. 952.

V. 386. ἔρεβος ᾧ φ.] For the V. 393. οὐλίον αἰκίζει] The
order of the words see Matth. §. Scholiast correctly interprets μέ-
277, 6. Ὡς ἐμοί is rightly explained χρι θανάτου.
by Dindorf: quo in loco res
meae sunt.

V. 389 sq. οὔτε — ἀνθρώ- V. 394. ποῖ τις κτλ.] The pro-
πων] These words must be thus noun τις is used in the same sense
as above v. 240.

V. 396 sq. εἰ τὰ μὲν — πέλας]

τοῖςδ' ὁμοῦ πέλας,
 μωραῖς δ' ἄγραις προςκείμεθα,
 400 πᾶς δὲ στρατὸς δίπαλτος ἄν με χειρὶ φονεύοι.

ΤΕΚΜΗΣΣΑ.

ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον 410
 φωνεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.

(ἀντιστροφὴ δ').

ΑΙΑΣ.

ὦ
 πόροι ἀλλόδοθοι,
 405 πάραλά τ' ἄντρα, καὶ νέμος ἐπάκτιον,
 πολύν, πολύν με, δαρόν τε δὴ
 κατεῖχετ' ἀμφὶ Τροίαν χρόνον· ἀλλ' οὐκέτι μ', οὐκ 415
 ἔτ' ἀμπνοὰς ἔχοντα. τοῦτό τις φρονῶν ἴστω.
 410 ὦ Σκαμάνδριοι

jectures hitherto proposed by the learned cannot be received. Dindorf has φίλοι, τίσις δ' = ὁμοῦ πέλει, μωραῖς δ' ἄγραις πρ.

V. 406. ἄν με = χειρὶ φ. Dind.

These words are so corrupt, that it is impossible to conjecture what Sophocles really wrote.

V. 400. Schol.: δίπαλτος· ἀμφοτέραις ταῖς χερσίν, οἷον περιδεξίως με φονεύοι· παντὶ σθένει, ὡς Δίδυμος· ἢ ὁ στρατὸς με φονεύοι λαβὼν τὰ δίπαλτα δοράτια, ὡς Πίος φησίν. Eustath. p. 674, 13: παλτὸν εἶδος ὄπλου, ἐξ οὗ παρὰ Σοφοκλεῖ δίπαλτος φονεύς. Hermann thinks that it has the same meaning as the Homeric ἔχων δύο δοῦρε, so as to signify well armed.

V. 401 sq. τοιάδ' — φωνεῖν] The infinitive depends upon the exclamation; cf. Matth. §. 544. Rost §. 125. not. 5. On ἔτλη ἄν see at vs. 119 sq. The word χρήσιμον is explained by the Scholiast γενναϊότατον.

V. 404. πόροι ἀλλόδοθοι] Brunck: To be explained as in Aesch. Pers. 365. πόροι ἀλλόδοθοι or ἐνάλλοι v. 451., the waves of the sea, which Ajax beheld from

the shore. Αἰγαίον πελάγους ἐνάλλιος πόρος Archestr. Athen. VII, 278. C. Cf. Tafel. Dilucid. Pind.

T. I. p. 57. Lob.

V. 405. Schol.: νέμος ἐπάκτιον· τὸ ἄλσος τοῦ ὄρους τῆς Ἰδης τὸ παραλίον.

V. 409. Schol.: ἀμπνοὰς ἔχοντα· ζῶντα. — τοῦτο· ὅτι οὐκ ἔχω ἔτι ζῆν.

V. 410 sq. Σκαμάνδριοι — Ἀργεῖοις] Eur. Hel. 54: Σκαμάνδριοις ῥοαῖσι. 259: Σιμονντίοις ῥοαῖς. The Scholiasts say that these streams are called εὐφρονες Ἀργεῖοις either because all rivers are grateful διὰ τὸ ποτὸν, as Aesch. Pers. 435: Σπερχεῖος ἄρδει πεδίον εὐμενεῖ ποτῶ, or ἔμοι ἐχθραὶ ῥοαί, εὐφρονες δὲ τοῖς Ἀργεῖοις, τοῖς ἔμοις ἐχθροῖς, which is highly significant, if we recollect that men, who have sustained heavy injuries, are accustomed to think all things unfavorable to themselves, and leagued, as it were, with their ene-

- γείτονες ῥοαί,
 εὐφρονες Ἀργείοις,
 οὐκ ἔτ' ἄνδρα μὴ
 τόνδ' ἰδῆτ', ἔπος
 415 ἔξερέω μέγα,
 οἶον οὕτινα
 Τροία στρατοῦ
 δέρχθη χθονὸς μολόντ' ἀπὸ
 Ἑλλανίδος· τανῦν δ' ἄτιμος ὥδε πρόκειμαι.

ΧΟΡΟΣ.

- 420 οὗτοι σ' ἀπείργειν, οὗθ' ὅπως ἐῷ λέγειν
 ἐχὼ κακοῖς τοιοῖςδε συμπεπτωκότα.

ΑΙΑΣ.

- αἰατ'· τίς ἄν ποτ' ᾤεθ' ὧδ' ἐπώνυμον

V. 415—416. Form one line in Dind. as also do vs. 417—418.
 V. 417. In my first edition I had written *Τρωία* for *Τροία* from the conjecture of Hermann. Now I prefer retaining the reading of the MSS. especially as no one has yet clearly shewn what was the structure of the strophic verses.

V. 419. ἄτιμος = ὥδε Dind.

mies. Cf. 459: *ἔχθει πεδία τάδε*, Nor does v. 862. repudiate this interpretation. Eustathius p. 890, 22. thinks that the Scamander is so called διὰ τὸ χρησιμώτατον γενέσθαι τοῖς Ἑλλήσιν. Lob.

V. 413 sq. ἄνδρα τόνδε] See at v. 78.

V. 414 sq. ἔπος ἔξερέω μέγα] See note. v. 376. Ajax was accounted the bravest of generals after Achilles. See my annotation in fab. Ajac. not. 8. Schol.: οὐ νεμεσητὸν τῷ Αἴαντι μεγαλαυχεῖσθαι. ὅταν μὲν γὰρ τις ἐν μετρίᾳ διαγωγῇ ἢ, τότε εὐσχημον περιστείλιν τὰ ἑαυτοῦ πλεονεκτήματα· ἀπηνυδηνότα δὲ ἄνδρα οὐκ ἂν τις μέμφαιτο, εἰ μεγαλαυχῆται, ὅποια καὶ ὁ Ἡρακλῆς (Trach. 1090 sqq.) ἐν τῷ τέλει ὧν περὶ τῆς ἀνδρείας αὐτοῦ διέξεισι· καὶ γίνεται ἐπίτασις τοῦ πάθους, ὁπότε τὸ τοιοῦτο διαφθείρεται· ἔτι δὲ ἀφ᾽ ἑαυτοῦ τὸ πάθος, οὐχ ὑπὸ ἄλλον, ἀλλ' ὑπὸ αὐτοῦ.

V. 419. πρόκειμαι] For this see the glossary of Blomfield on Aesch. Sept. c. Th. gloss. 963.

V. 420 sq. οὗτοι σ' κτλ.] On the twofold construction of the verb *ἔχειν* cf. Ant. 270 sq.: οὐ γὰρ ἔχομεν οὐτ' ἀντιφωνεῖν, οὗθ' ὅπως ὁρῶντες καλῶς πράξιαιμεν. On οὗτοι — οὗτε cf. Matth. §. 609. Schol.: ὁ χορὸς ἐστὶν ὁ λέγων· ἐνδίδωσι γὰρ ὁ χορὸς τῷ κάμνοντι, ὅπερ ἐστὶν εἶδος παραμυθίας· ἢ δὲ Τέκμησσα τοῦτο οὐκ ἐποίει.

V. 422 sq. τίς ἄν — κακοῖς] The Scholiast: συνωδὸν ἔσεσθαι καὶ ἐπώνυμον τοῖς κακοῖς· ἐπλεξε δὲ τὸ ὄνομα παρὰ τὸ αἰατ' τὸ θρηνητικόν. We may therefore fairly conjecture with Nauck (in Schneidewini Philol. T. II. p. 148) that Sophocles wrote *ξυνάσειν* instead of *ξυνόλειν*. Many examples of these derivations of names are collected from tragic and other poets by Elmsley on Eur. Bacch. 508. Compare especially Lobeck

- τοῦ μὲν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;
 νῦν γὰρ πάρεστι καὶ δις αἰάξειν ἐμοὶ
 425 καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
 ὅτου πατήρ μὲν τῆς δ' ἀπ' Ἰδαίας χθονὸς
 τὰ πρῶτα καλλιστεῖ· ἀριστεύσας στρατοῦ, 435
 πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων·
 ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον
 430 Τροίας ἐπελθὼν οὐκ ἐλάσσοι σθένει,
 οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
 ἄτιμος Ἀργείοισιν ὦδ' ἀπόλλυμαι. 440
 καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
 εἰ ζῶν Ἀχιλλεύς τῶν ὅπλων τῶν ὧν πέρι
 435 κρίνειν ἐμελλε κράτος ἀριστείας τινί,
 οὐκ ἂν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
 νῦν δ' αὐτ' Ἀτρεΐδαι φῶτι παντουργῶ φρένας 445
 ἐπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.
 καὶ μὴ τό τ' ὄμμα καὶ φρένες διάστροφοι

V. 439. τό τ' ὄμμα καὶ is my own conjecture. MSS. and Dind. τόδ' ὄμμα καί. Cf. v. 630.

Aglaoph. p. 870. and Meineke on Euphron, p. 128 sqq. Others derive the name Αἴας from αἰετός; on which see my remarks in fabul. Ajac. not. 4. Schol.: ἔστι δὲ καὶ τοῦτο ἀρχαϊότροπον, τὸ πρὸς τὰς ὀνομασίας ἐκφέρειν τὰς συμφοράς· καλῶς μὲν οὖν πρᾶττων οὐκ ἂν ἐμμένητο τοῦ διανοήματος, ἐν συμφορᾷ δὲ ὦν.

V. 427. Schol.: τὰ πρῶτα καλλιστεία· εἴληψε τὴν Ἡσιόνην παρὰ τοῦ Ἡρακλέους. See fab. Ajac. not. 4. and 5. For the expression καλλιστεία ἀριστεύειν στρατοῦ see in Cens. at v. 42.

V. 428. πᾶσαν εὐκλειαν] In Latin summam gloriam. See on Phil. 141 sq.

V. 431. Schol.: ἀρκέσας· δείξας, βοηθήσας, πράξας. Ἔργα ἀρκεῖν is rather used in the sense of ἀρκεῖν ἐργαστικὴν ἀρκεῖν. See my observations in Cens. on v. 42.

V. 435. Schol.: κρίνειν ἐμελλε· μετὰ κρίσεως διδόναι τινὶ κράτος ἀριστείας, ἡγοῦν ἐμελλε

κρίνειν, τίς ὁ κρατῶν ἐν ταῖς ἀριστείαις. Therefore κράτος ἀριστείας κρίνειν τινί will mean to adjudge the praise of highest valour to any one.

V. 436. ἄλλος ἀντ' ἐμοῦ] See my remarks on this expression at Oed. C. 484.

V. 437. Schol.: παντουργῶ· πάντα πράττοντι καὶ μηδὲν ὑποστέλλομένω, πανουργῶ καὶ ἀναιδεῖ. Cf. Phil. 636: ἀλλ' ἔστ' ἐκείνω πάντα λεκτά, πάντα δὲ τολμητά. See Aesch. Sept. c. Th. 665: φῶτι παντόλμω φρένας.

V. 438. ἐπραξαν] Caused it to fall to his share. The Greek expression πράττειν τί τινι answers to the German jemandem etwas verschaffen, and signifies a clandestine plotting and study of faction. See Ducker on Thucyd. IV, 89.

Ibid. Schol.: ἀνδρὸς τοῦδ'· δεκτικῶς ἀντὶ τοῦ ἐμοῦ. κράτη· νίκην.

V. 439 sq. καὶ μὴ — τῆς ἐμῆς]

- 440 γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἂν ποτε
 δίκην κατ' ἄλλου φωτὸς ὧδ' ἐψήφισαν.
 νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεᾶ 450
 ἦδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνοντ' ἐμὴν
 ἔσφηλεν ἐμβαλοῦσα λυσσῶδη νόσον,
 445 ὥστ' ἐν τοιοῖσδε χείρας αἰμάξαι βοτοῖς·
 κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφηνότες,
 ἐμοῦ μὲν οὐχ ἐκόντος. εἰ δέ τις θεῶν 455
 βλάπτοι, φύγοι τᾶν χά' κακὸς τὸν κρείσσονα.
 καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐφανῶς θεοῖς
 450 ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατός,
 ἐχθρεὶ δὲ Τροία πάσα καὶ πεδία τάδε.
 πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἔδρας 460

And unless both my eyes and mind had been depraved, and had wandered from the plans I had conceived. See notes on vs. 51 sq. On the expression φρένες διάστροφοί εἰσιν cf. Aesch. Prom. 673: εὐθὺς δὲ μορφή καὶ φρένες διάστροφοί ἦσαν. and Eur. Bacch. 1165: ἐν διαστροφῶν οἴοις. Schol.: εἰ μὴ δι' ἑκτασιν τοῦ δέοντος ἐξέπεσον αἱ διάνοιαι μου, οὐκ ἂν ποτε ἄλλον οὕτως ἀδίκως κατεψήφισαντο.

V. 440 sq. οὐκ ἂν — ἐψήφισαν] A prose writer would have used the middle form, as Plat. Gorg. 515. E: οὐδεμίαν αἰσχρὰν δίκην κατεψήφισαντο αὐτοῦ. The expression they would never have passed such a sentence upon another man means this: I would have taken care that they never passed such a sentence upon another man, i. e. by slaying them.

V. 442. νῦν δέ] For the use of these particles see at Oed. C. 269.

V. 445. ὥστ' ἐν τοιοῖσδε — βοτοῖς] I. e. ἐν τοιοῖσδε, δηλονότι βοτοῖς. Τοιοῖσδε is therefore here, and in v. 216., joined with the substantive βοτόν in the same manner as ἄλλος is united with substantives, as is explained at Philoct. 38. Far less objectionable

is Phil. 1271: τοιοῦτος ἦσθα — πιστός, ἀτηρὸς λάθρας, i. e. δηλονότι πιστός κτλ. See my remarks in Cens. p. 126.

V. 447. ἐμοῦ μὲν οὐχ ἐκόντος] Schol.: πανν γενναίως ἐμμένει τῷ λήματι· τὸ γὰρ ἐφ' ἑαυτῷ ἀνηρηκέναι φησὶ τοὺς Ἑλλήνας, καὶ ἡττησθαι οὐχ ὑπ' ἐκείνων, ἀλλὰ διὰ τὴν ἐπηρεϊαν τοῦ θεοῦ.

V. 448. φύγοι τᾶν] On the particle *tol* put in the apodosis see at Oed. C. 1361. For the sentiment, compare El. 696: ὅταν δέ τις θεῶν βλάπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.

V. 449 sqq. ὅστις — Τροία] I. e. ὅντινα θεοὶ ἐχθαίρουσι, μισεῖ δὲ στρατός, ἐχθρεὶ δὲ Τροία. On the change of structure see Matth. §. 472, 3.

V. 452. πότερα] The Greek writers often put *πότερα* and *πότερον* so as either to suppress the other interrogation, or to express the sense by other particles than the usual *ἢ*. The latter has taken place here; for the other interrogation follows in v. 458. ἀλλὰ δῆτ' κτλ.

V. 452 sq. λιπὼν — Ἀτρειδάς] Eur. Hel. 1190: πέντας λιποῦσ' ἔδρας. Iph. A. 806: οἴκους ἐρήμους ἐκλιπόντες.

- μόνους τ' Ἀτρείδας, πέλαγος Αἰγαῖον περῶ;
καὶ ποῖον ὄμμα πατρὶ δηλώσω φανείς
- 455 Τελαμῶνι; πῶς με τλήσεται ποτ' εἰσιδεῖν
γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
ὦν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν; 465
οὐκ ἔστι τοῦργον τλητόν. ἀλλὰ δῆτ' ἰὼν
πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνους
- 460 καὶ δρῶν τι χρηστόν, εἴτα λοίσθιον θάνω;
ἀλλ' ὥδέ γ' Ἀτρείδας ἂν εὐφράναιμι που.
οὐκ ἔστι ταῦτα. πειρά τις ζητητέα 470
τοιάδ', ἂψ ἥς γέροντι δηλώσω πατρὶ
μητοὶ φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.
- 465 αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χοῆξεν βίου,
κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
τί γὰρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχει 475

V. 458. τοῦργον Dind.

V. 464. μὴ τοι Dind.

V. 454 sq. ποῖον ὄμμα — Τελαμῶνι] The interpreters compare Oed. R. 1371. Phil. 110. Eur. Iph. A. 445: ποῖον ὄμμα συμβαλῶ; Herod. I, 37: νῦν τε τέοισι με χοῆ ὄμμασι — φαίνεσθαι; and other passages.

V. 455. τλήσεται] Will persuade himself. So τολμᾷ v. 528. See on Oed. 180.

V. 456. γυμνὸν — ἄτερ] So v. 750. Ant. 445: ἔξω βαρεῖας αἰτίας ἐλευθέρων. Phil. 31: ὁρῶ κενὴν οἰκῆσιν ἀνθρώπων δίχα, and elsewhere.

V. 457. ὦν στέφανον εὐκλείας] On the double genitive see 605 sq. For the expression στέφανον εὐκλείας Lobbeck quotes Eur. Suppl. 325., Antiop. fr. XXXVIII, 4. ed. Dind., in which passages the same words are used, Dionys. Antiq. VI, 58: στέφανος ἀριστείας, Plutarch. Comp. Philop. cum Flam. c. 3: στέφανος δικαιοσύνης καὶ χρηστότητος, Philostr. V. Ap. VII, 14, 294: στέφανος ἀρετῆς στεφανωσάμενος ἦκω.

V. 458 sqq. ἀλλὰ δῆτ' — εἴτα

λοίσθιον θάνω] On the use of the particles ἀλλὰ δῆτ' — εἴτα see at Phil. 1324. For the circumstance to which Sophocles refers, see in fab. Aj. not. 16.

V. 461. ἀλλ' ὥδέ γ' — που] That I should deliver up fessis leviora tolli Pergama Graiis.

V. 464. φύσιν γ'] Observe the force of the particle γέ, by which Ajax professes himself equal to his sire in valour, and consequently worthy of distinction, although passed over by the Atridae unhonoured.

V. 466. Schol.: κακοῖσιν ὅστις ὅστις διαλλαγὴν οὐδέχεται, ἀλλ' αἰεὶ ἐν κακοῖς ἐξετάζεται. The sense is: he who remains totally unchanged with respect to evils, i. e. whose misfortunes never experience change or alleviation. See note Oed. R. 25.

V. 467 sq. τί γὰρ — κατὰ νεῖν] In these words Ajax shews why it is unfitting not only for the wretched, to desire a long life, but likewise for man in general.

προςθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν;
 οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτόν,
 470 ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.
 ἀλλ' ἢ καλῶς ξῆν, ἢ καλῶς τεθνηκέναι
 τὸν εὐγενῇ χρῆ. πάντ' ἀκήκοας λόγον. 480

ΧΟΡΟΣ.

οὐδείς ἐρει ποθ', ὥς ὑπόβλητον λόγον,
 Αἴας, ἔλεξας, ἀλλὰ τῆς σαντοῦ φρενός.
 475 παῦσαι γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
 γνώμης κρατῆσαι τάςδε φροντίδας μεθεῖς.

ΤΕΚΜΗΣΣΑ.

ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης 485

He argues: for why can the day delight men, giving them up to, and rescuing them from death at alternate times? i. e. why should life delight men, in which each day gives up to, or rescues from death? He denies therefore that men can enjoy life through their total uncertainty as to the duration of their life; for to use the words of Horace (Od. IV, 7, 17.), No one knows an adiicant hodiernae crastina summae tempora di superi. So Sophocles Trach. 943 sqq. and Seneca ad Marc. de consol. c. 20.: ex illo quo primam lucem vident, — illi ipsi, qui adiciebantur adolescentiae anni, vitae detrahebantur. — Incrementa ipsa, si bene computes, damna sunt. See my remarks in Cens. p. 127 sqq. Lobeck quotes Plutarch. Caes. c. 57: βέλτιόν ἐστιν ἅπαξ ἀποθανεῖν ἢ πολλάκις ἐγγὺς ἵεναι τοῦ θανάτου.

V. 471 sq. ἀλλ' ἢ καλῶς — χρῆ] For the sentiment see note on El. 1065 sq.

V. 472. πάντ' — λόγον] See on Phil. 1212. The phrase here contains the notion: my opinion stands thus.

V. 477—516. The sum of this whole passage is as follows: Do not, O Ajax, seek destruction by thine own hands, lest thou either bring upon thyself the greatest insults from thine enemies, or inflict the deepest grief and misfortune upon me, thy son, and thy parents. — There is no doubt that the poet had in view the fine passage of Homer. Il. VI, 407—439.

V. 477 sq. τῆς ἀναγκαίας — κακόν] Ἀναγκαία τύχη, commonly used of that fortune against which men strive in vain, or fated lot and so in the sense of death, or other grievous ills, here signifies slavery, as is observed by Eustathius p. 1089, 38: παρὰ Σοφοκλεῖ ἀναγκαία τύχη ἡ δουλική. The sense and connection of the whole passage is this: To be deprived of liberty is the greatest of calamities. But I myself, who was once free, the daughter of a wealthy Phrygian king, am now captured and led into servitude to thee. And since, having become thy wedded wife, I wish well to thee — I beseech that thou take pity on me, and neither bring those

- οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν.
 ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός,
 480 εἴπερ τινός, σθένοντος ἐν πλούτῳ, Φρυγῶν·
 νῦν δ' εἰμὶ δούλη. θεοῖς γὰρ ᾧδ' ἐδοξέ που
 καὶ σῇ μάλιστα χειρὶ. τοιγαροῦν, ἐπεὶ 490
 τὸ σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σά,
 καὶ σ' ἀντιάζω πρὸς τ' ἐφ'esτίου Διὸς
 485 εὐνῆς τε τῆς σῆς, ἣ συνηλλάχθης ἐμοί,
 μὴ μ' ἀξιώσης βάξιν ἀλγεινὴν λαβεῖν
 τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφείς τι. 495
 ἧ γὰρ θάνης σὺ καὶ τελευτήσας ἀφῆς,
 ταύτη νόμιζε καμὲ τῇ τόθ' ἡμέρᾳ
 490 βίᾳ ξυναρπασθεῖσαν Ἀργείων ὕπο
 ξύν παιδί τῷ σῷ δουλίαν ἔξεν τροφῇ.
 καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ 500

V. 487. ἐφείς τι Dind.

V. 488. ἧ is the conjecture of Bothe. Most of the MSS. have εἰ, the rest ἦν.

greater evils upon me, by which I shall be affected by becoming thy widow, nor cause thyself to fall into the greatest disgrace at the hands of thine enemies. For the form of commencing cf. Ant. 683 sqq.

V. 480. Schol.: εἴπερ τινός· ἀντὶ τοῦ ὡς οὐκ ἄλλον τινός. It is nearly the same as μέγιστα σθένοντος ἐν πλούτῳ. For examples see Lobbeck on this passage and Matth. §. 617. e. For this use of the preposition ἐν see at Phil. 60. So afterwards ἐν σοὶ σώζομαι. The word πλοῦτος signifies not only riches, but power in general. Cf. v. 519: τίς πλοῦτος; Trach. 134. Oed. R. 380. El. 648. and Oed. R. 1070: ταύτην δ' ἔατε πλουσίῳ χαίρειν γένοι.

V. 482. καὶ σῇ — χειρὶ] She corrects herself in these words, as otherwise, Ajax, irreverent towards the Gods, would have but ill borne the remark θεοῖς ᾧδε δόξαι. SCHARF.

V. 483. τὸ σὸν λέχος ξυν-ῆλθον] See on Trach. 27 sq. λέχος γὰρ Ἡρακλεῖ κριτὸν ξυστάσα. Schol.: εὖ φρονῶ· εὐνους σοὶ καθίσταμαι.

V. 484. Schol.: ἐφ'esτίου· οἱ συνοικοῦντες Ἐφέστιον Δία προτείνουσιν, οἱ δὲ φίλοι Φίλιον.

V. 485. ἣ συνηλλάχθης ἐμοί] I. e. δι' ἧς ἐμοὶ συνηρμόσθης. So Eur. Troad. 74: λέκτρα καὶ γάμοι, οἷς ἦλθον ἐς μέλαθρον Ἑκτορος.

V. 486 sq. βάξιν ἀλγ. λαβεῖν — ὑπ' ἐχθρῶν] I. e. ἀλγεινὰ βάξασθαι ὑπὸ τῶν σῶν ἐχθρῶν. See on v. 337. This is explained in vs. 492 sqq. καὶ τις πικρὸν κτλ.

V. 487. χειρίαν ἐφείς τι. Cf. v. 1297: ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθόραν.

V. 488. ἧ γὰρ θάνης] For the conjunctive see at v. 513. Compare also Matth. §. 527. not. 2. and Rost §. 123. not. 1.

V. 492. πρόσφθεγμα — ἐρεῖ] Not unlike El. 1213: οὐ σοὶ προσ-ῆκει τήνδε προσφανεῖν φάτιν.

- λόγοις ἰάπτων· ἴδετε τὴν ὁμευνέτιν
 Αἰαντος, ὃς μέγιστον ἰσχυσε στρατοῦ,
 495 οἷας λατρείας ἀνθ' ὅσον ξήλου τρέφει.
 τοιαῦτ' ἔρει τις. αἰὰ μὲν δαίμων ἔλα,
 σοὶ δ' αἰσχρὰ τᾶπη ταῦτα καὶ τῷ σῶ γένει. 505
 ἀλλ' αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
 γήρᾳ προλείπων, αἰδεσθαι δὲ μητέρα
 500 πολλῶν ἐτῶν κληροῦχον, ἥ σε πολλάκις
 θεοῖς ἀρᾶται ζῶντα πρὸς δόμους μολεῖν·
 οἴκτειρε δ', ὦναξ, παῖδα τὸν σόν, εἰ νέας 510
 τροφῆς στερηθεὶς σοῦ διοίσεται μόνος
 ὑπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν
 505 κέλνῳ τε κάμολ τοῦθ', ὅταν θάνῃς, νεμεῖς.
 ἔμολ γὰρ οὐκέτ' ἐστὶν εἰς ὃ τι βλέπω

V. 493. λόγοις ἰάπτων] Hermann quotes Aesch. Sept. c. Th. 388. *θένγειν ὀνειδεῖ*. See note on v. 1216.

V. 495. ἀνθ' ὅσον ξήλου] I. e. ἀντὶ βίου μάλιστα ξηλωτοῦ. For the double exclamation οἷας — ὅσον see vs. 557. 923. and Matth. §. 488. not. 1. *τρέφειν* for *ἔχειν*, a common use in Sophocles. See on Ant. 884.

V. 496. Schol.: δαίμων· νῦν ἡ δουλεία· δυστυχία. ἔλα· ἐλάσει. See on 267. Cf. Oed. C. 1749: ἐλπίδων γὰρ ἐς τίν' ἔτι με δαίμων ταπὴν γ' ἐλαύνει;

V. 502 sqq. οἴκτειρε δ' — νεμεῖς] Take pity on thy son, O king, and think, if thy boy, deprived of thy fostering care, pass his life under unfriendly guardians, how great will be the evil that thou wilt bring upon both him and me by thy death.

V. 502—504. νέας τροφῆς — μὴ φίλων] For the adjective νέος cf. Eur. Med. 48: *νέα γὰρ φροντίς οὐκ ἀλγεῖν φιλεῖ*, i. e. the mind of the young. On which passage the commentators quote

Pindar. Ol. II, 78: *νέους ἐν αἰθλοῖς*, in the contests of youths, and also Lysias de inval. §. 16: *τοὺς ἔτι νέους καὶ νέαις ταῖς διανοαῖς χρωμένους*. On the substantive τροφή, education, cf. Xenoph. Mem. III, 5, 10. and Plat. de Legg. I. p. 643. On σοῦ μόνος, which is the same as σοῦ μονωθεὶς, see Matth. §. 531. The Schol. rightly interprets διοίσεται by *διάξει*, *βιώσεται*. The full expression is *βίον* or *αἰῶνα διαφέρειν*, which is used by Herod. III, 40., the elliptic by Eur. Rhes. 982. Sophocles here introduces his favourite use of the middle. *Νέα τροφή* means the usual education of boys. Compare Eur. Med. 48: *νέα φροντίς*, i. e. the mind of the young. *σοῦ μόνος*, i. e. *σοῦ μονωθεὶς*, *χωρισθεὶς*. For the expression *βίον διαφέρειν* ὑπὸ τινος cf. Oed. R. 1488: *οἶον* (sc. βίον) *βιώναι σφῶ πρὸς ἀνθρώπων χρεῶν*.

V. 506. Schol.: *ἔμολ γὰρ οὐκέτ' ἐστίν· καὶ τοῦτο Ὀμηρικόν* (Il. VI, 413. 429.)· *οὐδὲ μοί ἐστι πατήρ καὶ πότνια μήτηρ*. *εἰτα ἔξῃς· ἀτὰρ σύ μοί ἐσσι πατήρ καὶ πότνια μήτηρ*.

- πλήν σοῦ. σὺ γάρ μοι πατρίδ' ἤστωσας δόρει, 515
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
καθεῖλεν Ἄιδου θανάσιμους οἰκήτορας.
- 510 τίς δ' ἦτ' ἐμὸι γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλούτος; ἐν σοὶ πᾶς' ἔγωγε σώζομαι.
ἀλλ' ἴσχε κάμου μνήστιν. ἀνδρὶ τοι χρεῶν 520
μνήμην προσεῖναι, τερπνὸν εἰ τί που πάδη.
χάρις χάρις γὰρ ἔστιν ἡ τίκτουσ' αἰεί.
- 515 ὅτου δ' ἀποφθεί μνήστις εὖ πεπονθότος,
οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.

ΧΟΡΟΣ.

- Αἶας, ἔχειν σ' ἂν οἴκτον, ὥς κἀγώ, φρενὶ 525
δέλομ' ἂν· αἰνολὴς γὰρ ἂν τὰ τῆσδ' ἔπη.

V. 507. δόρει I have written from my own conjecture. MSS. δορί. See the critical note on Oed. C. 619.

V. 513. πάθῃ I have restored from La., Lb., Γ and Aug. b. Vulgg. and Dind. πάθοι. Cf. v. 1316.

V. 508. καὶ μητέρ' ἄλλη μαι] For examples of this use of μοῖρα] The pronoun ἄλλος is opposed to the preceding σὺ in this sense: for thou hast destroyed my country: another, and that other a Fate etc. For the use of ἄλλος see on Philoct. 38.

V. 509. καθεῖλεν — οἰκήτορας] I. e. καθεῖλεν, ὥστε εἶναι Ἄιδου θαν. οἰκήτορας. Cf. v. 393 sqq.: ὁ σκότος — ἔλεσθ', ἔλεσθέ μ' οἰκήτορα. Trach. 282: αὐτοὶ μὲν Ἄιδου πάντες εἰς' οἰκήτορας. Ibid. 1161: ἀλλ' ὅστις Ἄιδου φθίμενος οἰκήτωρ πέλοι, in which passage φθίμενος is used in the same sense as θανάσιμος here. Cf. Oed. R. 959. and Phil. 819. Ἄιδου θανάσιμοι οἰκήτορες seem to be the same as the Homeric νέκυνες κατατεθνηῶτες. See also my remarks on Phil. 329.

V. 510. τίς — ἀντὶ σοῦ πατρίς] Cf. Xenoph. Anab. I, 3, 6: νομίζω γὰρ ὑμᾶς ἐμὸι εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους.

V. 511. πᾶς' ἔγωγε σώζο-

V. 512. ἀνδρὶ] This seems to be spoken emphatically, so as to be the same as εὐγενὴς ἀνὴρ. For otherwise it could not be placed at the beginning of the sentence. So vs. 1050. 1316. 1335. and Ant. 710: ἀλλ' ἀνδρα, καὶ τις ἡ σφός, τὸ μανθάνειν πόλλ' αἰσχρὸν οὐδέν. For examples see on Oed. C. 389.

V. 512 sq. Schol.: ἀλλ' ἴσχε κάμου· καλῶς τὸ κάμου, οἶον, μετὰ τὸν πατέρα καὶ τὸν υἱὸν καμὲ ἐν τινι μοίρᾳ κατάθον· αἰσθάνεται γὰρ τῆς τύχης, ἐν ᾗ νῦν ἔστιν· αἰδημόνως δὲ αὐτὸν ὑπομνησκει τὰ τῆς εὐνῆς.

V. 513. εἰ τί που πάθῃ] Sophocles unites εἰ with the conjunctive in Oed. R. 198. 874. Oed. C. 1443. Ant. 710.

V. 517. ὥς κἀγώ] We should expect ὥς ἐγώ, καὶ σὲ κτλ. See at Oed. C. 53. For the expression οἴκτον ἔχειν φρενὶ cf. Trach. 293 sq.: χαίρομ' ἂν πανδίκῃ φρενὶ.

V. 518: αἰνολὴς — ἔπη] The

ΑΙΑΣ.

καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,
520 ἔαν μόνον τὸ ταχθὲν εὖ τολμᾷ τελεῖν.

ΤΕΚΜΗΣΣΑ.

ἀλλ' ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.

ΑΙΑΣ.

κόμιξέ νύν μοι παῖδα τὸν ἐμόν, ὥς ἴδω. 530

ΤΕΚΜΗΣΣΑ.

καὶ μὴν φόβοισί γ' αὐτὸν ἐξελευσάμην.

ΑΙΑΣ.

ἐν τοῖσδε τοῖς κακοῖσιν, ἧ τί μοι λέγεις;

ΤΕΚΜΗΣΣΑ.

525 μὴ σοί γέ που δύστηνος ἀντήσας θάνοι.

ΑΙΑΣ.

πρέπον γε τᾶν ἦν δαίμονος τοῦμοῦ τόδε.

ΤΕΚΜΗΣΣΑ.

ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι. 535

Chorus speaks modestly, evidently meaning: I wish you would act as she advises.

V. 519 sq. καὶ κάρτα — τελεῖν] She will obtain the greatest praise from me indeed, if she shall only think fit to execute my commands aright. The poet with great art makes Ajax reply thus briefly to the advice of the Chorus, meaning: it is not my duty to act as a woman may bid, but it is her duty to do as I shall order. And if she do this, she will certainly obtain much praise from me. Nothing moved therefore by the entreaties of Tecmessa, he orders his boy to be brought, that, before his death, he may exhort him to valour, and observes that Tecmessa will deserve his thanks by not hindering the speedy accomplishment of his wishes. For the use of the verb *τολμᾷν* see on v. 455.

V. 523. Tecmessa says: But truly I removed him out of the way, through fear lest any harm should befall him at thine hands (*μὴ σοί γε — θάνοι*).

V. 524. ἐν τοῖσδε τοῖς κακοῖσιν] He speaks of the time when he was seized with madness.

V. 526. πρέπον — τόδε] *Πρέπον* seems to be joined with the genitive, as a participle. See on Oed. C. 432. Notice the bitterness and want of reverence shewn by Ajax, in saying: This would not forsooth be unworthy of my fortunes, by which this madness was inflicted upon me. Cf. note on v. 238. Schol.: ἡ καὶ τοῦτο τοῦ ἐμοῦ δαίμονος, τὸ ὑπ' ἐμοῦ τὸν παῖδα ἀναιρεθῆναι· ἀντὶ τοῦ ἐπρεπε τῇ παροῦσῃ μου τύχῃ τὸ καὶ αὐτόχειρά με τοῦ παιδὸς κατασκευάσαι.

V. 527. Schol.: τοῦτό γ' ἀρκέσαι· ἀποσοβῆσαι τὸ θανεῖν.

ΑΙΑΣ.

ἐπήνεσ' ἔργον καὶ πρόνοιαν, ἣν ἔθου.

ΤΕΚΜΗΣΣΑ.

τί δῆτ' ἂν ὥς ἐκ τῶνδ' ἂν ὠφελοῖμί σε;

ΑΙΑΣ.

530 δός μοι προσειπεῖν αὐτὸν ἐμφανῇ τ' ἰδεῖν.

ΤΕΚΜΗΣΣΑ.

καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.

ΑΙΑΣ.

τί δῆτα μέλλει μὴ οὐ παρούσιαν ἔχειν;

540

ΤΕΚΜΗΣΣΑ.

ὦ παῖ, πατήρ καλεῖ σε. δεῦρο προσπόλων
ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.

ΑΙΑΣ.

535 ἔρποντι φωνεῖς, ἧ λελειμμένῳ λόγου;

ΤΕΚΜΗΣΣΑ.

καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.

ΑΙΑΣ.

αἶρ' αὐτόν, αἶρε δεῦρο. ταρβήσει γὰρ οὐ

545

On the infinitive see Matth. §. 532. d. Rost §. 125, 7., for the particles ἀλλ' οὐν — γε see at Electr. 1018.

V. 528. Schol.: ἐπήνεσα· ἐπαινώ.

V. 529. ὥς ἐκ τῶνδε] When matters stand thus. Matth. has adduced other examples of this expression at Eur. Andr. 1161. and in Gr. Gr. §. 628, 3.

V. 532. Schol.: παρούσιαν ἔχειν· ἦτοι παρῆναι. Such are 181: μομφὰν ἔχων, 319 sq.: γόους ἔχειν, 564: θήραν ἔχων, 881: ἔχων ἄγρας, 1076: φόβον πρόσβλημα ἔχων, El. 523: ὄβριον οὐκ ἔχω, 897: ἔσχον θαῦμα, Oed. R. 566: ἐρευνᾶν τοῦ θανόντος ἔσχετε, Ant. 1273: μέγα βάρος ἔχων. Phil. 213: μολπὰν σύριγγος ἔχων. Lobeck, in illustration of μέλλει μὴ οὐ,

quotes Aesch. Prom. 632: τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;

V. 535. λελειμμένῳ λόγῳ] λέλειμμαί τινος means I have failed in obtaining what I sought, I know not, I am ignorant of something. Λελειμμένος λόγος is used of a man who does not hear what is said, i. e. in this passage, who does not do what is bidden. The Scholiast rightly interprets: ἀπολιμπανομένου τῆς κλήσεως.

V. 537. Schol.: αἶρε· πρόσφερε. Μή μοι οἶνον ἄειρε, Hom. Il. VI, 264. In the same sense we find ἔπαιρε El. 634. On the transposition of the particle οὐ see at Ant. 96 sq. These and the following words forcibly call to mind what Homer has sung in Il. VI, 466.

- νεοσφαγῇ που τύνδε προςλεύσων φόνον,
 εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.
 540 ἀλλ' ἀντίκ' ὥμοις αὐτὸν ἐν νόμοις πατρὸς
 δεῖ πωλοδαμνεῖν ἀξομοιοῦσθαι φύσιν.
 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 550
 τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
 καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
 545 ὁδοῦνέκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
 ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος,
 ἕως τὸ χαίρειν καὶ τὸ λυπείσθαι μάθης. 555
 ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς

V. 546. After this verse the following is added in all the MSS.: τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν. It is omitted by Stobaeus Serm. LXXXVIII, 9., who quotes vs. 542—547. from this play. Valek. on Eur. Hipp. 247. thinks that it is but inserted from another play of Sophocles. His opinion is followed by Brunck, Porson on Med. 140. and Erfurdt. I think it the work of a Scholiast.

V. 538. νεοσφαγῇ τύνδε — τὰ πατρόθεν cf. Oed. C. 215. φόνον] As the word φόνος is

sometimes used by the tragic poets to signify the thing slain, so it is both here and v. 309. ἀρ- νεῖον φόνου. Cf. Eur. El. 92: πυρρὰ δ' ἐπέσφαξ' αἶμα μηλείου φόνου, i. e. the blood of a slain sheep. The same poet has a still bolder expression in Or. 992: Μυρτίλου φόνον δικῶν ἐς οἶδμα πόντον, and vs. 1358 sq.: πρὶν ἐνύμως ἰδῶ τὸν Ἑλένας φόνον καθαιμακτὸν ἐν δόμοις κεί- μενον. So the Latin caedes, as in Virg. Aen. X, 245: crastina lux — ingentes Rutulae spectabit caedis acervos. Neo- σφαγῇ φόνον means the cattle recently killed, among which Ajax was sitting; cf. 308 sqq. For νεοσφαγῇ it would have been sufficient to put νέον. The tragedians affect the fuller form of expression, for examples of which see at Ant. 500 sq.

V. 539. εἴπερ δικαίως κτλ.] An imitation of the Homeric εἰ- τέον γ' ἐμὸς ἔστι. The use of the adjective δίκαιος is explained by Lobeck h. l. On the phrase

V. 540. ὥμοις — ἐν νόμοις ματρὸς] Suidas: νόμος· νό-μος παρὰ Σοφοκλεῖ ἡ φύσις τοῦ γεννηθέντος, καὶ τὸ ἔθος. Eu- stathius p. 624, 57. (478, 27.): Αἷας γοῦν παρὰ Σοφοκλεῖ στερεό- φρων ὥμοις νόμους τοὺς ἑαυτοῦ τρώπους καλεῖ, ὡς ἀνενδότους καὶ στερεοὺς.

V. 541. Schol.: πωλοδαμνεῖν· ὡς πᾶλον γυμνάζειν.

V. 542 sq. Schol.: ὦ παῖ, γέ- νοιο πατρὸς· μέτριος ὁ λόγος· ἢ δὲ ὁμοία εὐχὴ παρ' Ὀμήρου (Il. VI, 476.): Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τύνδε γενέσθαι παῖδ' ἐμὸν ὡς καὶ ἐγώ. Attius Armorum iudicio ap. Macrob. VI, 1: virtute sis par, dispar fortunae patris. Virg. Aen. XII, 435: disce, puer, virtutem ex me verumque laborem, fortunam ex aliis.

V. 549 sq. δεῖ σ' ὅπως δεῖ- ξεις] So Philoct. 54 sq.: τὴν Φι- λοκτήτου σε δεῖ ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων. See Matth. §. 623. ὅπως. 2. Rost. §. 122. ann. 8. 3.

- 550 δείξεις ἐν ἐχθροῖς, οἶος ἐξ οἴου ῥάφης.
 τέως δὲ κούφοις πνεύμασιν βόσκου νέαν
 ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.
 οὔτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίσῃ 560
 στυγναῖσι λῶβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
- 555 τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφὶ σοὶ
 λείψω, τροφῆς ἄοκνον ἔμπα, καὶ τανῦν
 τηλωπὸς οἴχνει, δυσμενῶν θήραν ἔχων.
 ἀλλ', ἄνδρες ἀπιστῆρες, ἐνάλιος λεῶς, 565
 ὑμῖν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,
- 560 κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολήν, ὅπως
 τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων
 Τελαμῶνι δείξει, μητρὶ τ' Ἐριβοίᾳ λέγων,
 ὧς σφιν γένηται γηροβοσκὸς εἰσαί· 570

V. 562. Ἐριβοίαν Dind.

V. 551. Schol.: κούφοις πνεύμασιν· κούφη καὶ ἀπαλὴ ζωὴ· τῇ δὲ μεταφορᾷ τῶν μικρῶν φυχῶν ἐχρησάτο, αἵτινα οὐδὲν σφοδρὸν δύναται ὑποφέρειν, οὐκ ἀνύσσωνα, οὐκ ἄνεμον. Compare Trach. 141 sq. 538 sq. with my annotations.

V. 551 sq. νέαν — χαρμονήν] Cherishing thy tender soul (i. e. life), that thou mayest be a joy to this thy mother. For the apposition Neve compares v. 1210. El. 966. Oed. R. 603. Matth. §. 432.

V. 555 sq. τοῖον πυλωρὸν — ἔμπα] In the word πυλωρὸς we must only press the sense of φύλης so far as that πυλωρὸς φύλαξ may mean φύλης φύλαξ. Compare λιθόλευστον Ἀρη in v. 254, and see the examples adduced on Ant. 500 sq. Ajax says this: that he will leave Teucer as a perpetual and fearless guardian of his son's bringing up. On ἔμπα see atv. 122. Schol.: ἔμπα· ὅμως.

V. 556 sq. Schol.: καὶ εἰ ἐκδημος νῦν ἐστίν. On the phrase τηλωπὸς οἴχνει, signifying he is far away, cf.

El. 166: ἀνύμφευτος αἶψα οἴχων. On τηλωπὸς cf. Philoct. 216. Then the words δυσμενῶν θήραν ἔχων mean δυσμενεῖς θηρῶν or θηρώμενος, as 881: ἔχων ἄγρας means ἄγρευων. See on v. 532. When Teucer is spoken of as occupied in hunting down the enemy, it means that he was harassing the Mysians for the sake of capturing booty. Cf. vs. 343. and 720.

V. 560 sqq. ὅπως — δείξει] Compare Philoct. 492: πατρὶ μ' ὧς δείξης φίλῳ, which words are spoken by Philoctetes desiring to be led back into his own country by Neoptolemus.

V. 563. Schol.: ὧς σφιν — γηροβοσκός· πᾶν περιπαθῶς τὸ ἐπὶ γονεῦσι καὶ παισὶ διαθήκας ποιῆσαι· θανυμᾶστώς δὲ πρὸς ἅπαντας τοὺς λόγους τῆς Τεκμήσεως ἀντιθέσεις ἐποιήσατο, οὐκ ἀντικρὺς τοῦτο ὑπισχυόμενον τοῦ ποιητοῦ, τοῦ μὲν μὴ ὑβρίσθηναι τὸν παῖδα ὑπὸ τῶν Ἑλλήνων τὴν ἀπὸ τοῦ Τεύκρου φυλακῆν προβαλλόμενος, τοῦ δὲ μὴ γελασθῆναι ὑπ' ἐκείνων τὴν τοῦ παιδὸς ἀρετὴν, ὃν φησὶ καὶ ἐκδικῆσιν αὐτὸν ἐν ἡλικίᾳ γενόμενον· πρὸς δὲ τὰ περὶ τῶν γονέων, ὅτι

- 565 καὶ τὰμὰ τεύχη μῆτ' ἀγωνάσθαι τινὲς
 θήσουσ' Ἀχαιοῖς, μῆθ' ὁ λυμεῶν ἐμός.
 ἀλλ' αὐτό μοι σύ, παῖ, λαβῶν, ἐπώννυμον,
 Εὐρύσθαες, ἴσχε, διὰ πολυρῥάφου στρέφων 575
 πόρπακος, ἐπτάβοιον ἄρρηκτον σάκος·
- 570 τὰ δ' ἄλλα τεύχη κολύ' ἐμοὶ τεθάψεται.
 ἀλλ' ὥς τάχος τὸν παῖδα τόνδ' ἤδη δέχου.
 καὶ δῶμα πάκτου, μῆδ' ἐπισκῆνους γόους
 δάκρυε. κάρτα τοι φιλοῖκτιστον γυνή. 580
 πύκναζε θάσσουν. οὐ πρὸς ἱατροῦ σοφοῦ

ἀντ' αὐτοῦ γηροβοσκὸς αὐτοῖς καταλείπεται ὁ Εὐρυστάης. Cf. 496—513.

V. 565. Schol.: ἀγωνάσθαι· ἀγωνοθίεται. Neve: μῆ θήσουσι refers to ὅπως in v. 560.

V. 566. Schol.: ὁ λυμεῶν ἐμός· Ὀδυσσεύς. On the position of the pronoun see the examples quoted by G. Dindorf in Adnot. Oxon. h. l.

V. 567. ἐπώννυμον] Named like thee, i. e. in this passage, after which thou hast received the name of "Shield". Cf. Hemsterhuis on Lucian. dial. mar. IX, 1.

V. 568 sq. διὰ — πόρπακος] In the middle of the inner part of the shield (see Schol. on Eur. Phoen. 1134.) was a broad strap, through which the left arm was passed, in order that the bearer might be able to move it at will and defend himself. This was also called ὄχανον. Straps of this kind were sometimes woven and plaited from hides, as this was πολυρῥάφος, but sometimes they were bands of iron. We certainly find σιδαροδέτους πόρπακος in Bacchylides ap. Stobaeum. Serm. 53. p. 367. WESSEL.

V. 569. ἐπτάβοιον — σάκος] All the Greek writers unite in their praise of this masterpiece of Ty-chius. Cf. Liban. Declam. 31. Himer. Orat. V, 9. Iustin. M. Orat. ad Graec. p. 2. C. and the authors quoted by H. Giofani

on Ovid. Met. XIII, 2. Eustathius, p. 995, 19. does not think that the shield of Ajax had the πόρπακα. Lob. Cf. Hom. Il. VII, 219 sqq.

V. 570. τὰ δ' — τεθάψεται] On κοινά for κοινῶς, see at Ant. 544., on τεθάψεται Matth. §. 498. Rost §. 116, 11. Homer also was acquainted with this custom of burying the arms of the dead together with the body, as is observed by the Scholiast, who quotes Il. VI, 418: ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν. V. 572. ἐπισκῆνους] I. e. ἐπὶ ταῖς σκηναῖς, at the tents, i. e. before the tents.

V. 573. κάρτα — γυνή] Woman is very prone to weeping. Cf. Eur. Herc. f. 536: τὸ θῆλυ γὰρ πᾶς μᾶλλον οἰκτρὸν ἀρσένων.

V. 574 sq. οὐ πρὸς — πήματι] He says: my misfortune is of such a kind, that he who wishes to cure it, must not make use of spells, but of the sword, i. e. my evils cannot be cured by the condoling and lamentations of my friends, but by death alone. The ancients believed that wounds might be cured by the use of spells or incantations: which were called ἐπαισιν, ἐπωδαί. Cf. Hom. Od. XIX, 456 sq.: ἀτείλην δ' Ὀδυσσεὺς ἀνύμονος, ἀντιθέοιο, δῆσαν ἐπισταμένως· ἐπαοιδῇ δ' αἶμα κελαινὸν ἔσχεθον. Pindar Pyth. III, 51.

575. θρηγνύν ἐπ' ὠδὰς πρὸς τομῶντι πῆματι.

ΧΟΡΟΣ.

δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
οὐ γὰρ μ' ἄρέσκει γλῶσσά σου τεθηγμένη.

ΤΕΚΜΗΣΣΑ.

ὦ δέσποτ' Αἴας, τί ποτε δρασεῖς φρενί; 585

ΑἴΑΣ.

μὴ κρῖνε, μὴ ἔταξε. σωφρονεῖν καλόν.

ΤΕΚΜΗΣΣΑ.

580 οἴμ' ὥς ἄθυμῳ καὶ σε πρὸς τοῦ σοῦ τέκνον
καὶ θεῶν ἰκνοῦμαι, μὴ προδοὺς ἡμᾶς γένη.

ΑἴΑΣ.

ἄγαν γε λυπεῖς. οὐ κάτοισθ', ἐγὼ θεοῖς
ὥς οὐδὲν ἄρκειν εἴμ' ὀφειλέτης ἔτι; 590

ΤΕΚΜΗΣΣΑ.

εὐφημα φώνει.

ΑἴΑΣ.

τοῖς ἀκούουσιν λέγε.

speaking of Aesculapius: τοὺς μὲν V. 582. ἄγαν γε λυπεῖς] See on Ant. 571.

μαλακαῖς ἐπαιδοῖς ἀμφείπων, τοὺς δὲ προσανέα πίνοντας, ἣ γυίοις περάπτων πᾶν τοῦθεν φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθοῦς. — For the preposition πρὸς see at v. 311.

V. 575. Schol.: τομῶντι τῆς τομῆς δεομένῳ. Cf. Philoct. 1209. Buttm. §. 119, 14.

V. 577. οὐ γὰρ μ' κτλ.] For ἀρέσκει με see El. 144. note.

V. 579. Schol.: κρῖνε ἀνάκρινε. See on Ant. 397. With regard to the remaining words, σωφρονεῖν καλόν, Camerarius well observes: "He forbids curiosity on the part of Tecmessa, and bids her τὰ αὐτῆς πράττειν: for in this, according to Plato, τὸ σωφρονεῖν consists.

V. 580. οἴμ', ὥς ἄθυμῳ] See on 345.

V. 581. μὴ — γένη] The sense is: do not be our betrayer, i. e. desert us not. See my remarks on Oed. R. 928. and Phil. 756.

V. 582 sq. οὐ κάτοισθ' — ἔτι;] When Tecmessa had implored Ajax in the name of the Gods that he would not desert herself and her son, he replies: art thou ignorant that I am in no wise indebted to the Gods, that I should avert any evil from thee? By which words he declares that he is not bound to do anything out of respect to the Gods, who have not only refused their aid, but have even driven him into the greatest misfortune. Compare also his words in vs. 388 sqq. For the adjective ὀφειλέτης joined with an infinitive Musgrave quotes Rhes. 965: ὀφειλέτης δέ μοι τοὺς Ὀρφέως τιμῶσα φαίνεσθαι φίλους, i. e. ὀφείλει δὲ τιμᾶν κτλ.

V. 584. εὐφημα φώνει] See my observation on Trach. 175.

ΤΕΚΜΗΣΣΑ.

585 σὺ δ' οὐχὶ πείσει;

ΑΙΑΣ.

πόλλ' ἄγαν ἤδη θροεῖς.

ΤΕΚΜΗΣΣΑ.

ταρβῶ γάρ, ὦναξ.

ΑΙΑΣ.

οὐ ξυνέρξεθ' ὥς τάχος;

ΤΕΚΜΗΣΣΑ.

πρὸς θεῶν, μαλάσσου.

ΑΙΑΣ.

μῶρά μοι δοκεῖς φρονεῖν,
εἰ τοῦμὸν ἦθος ἄρτι παιδεύειν νοεῖς. 595

ΧΟΡΟΣ.

(σ τ ρ ο φ ἡ α'.)

590 ὦ κλεινὰ Σαλαμῖς, σὺ μὲν που ναίεις ἀλίπλακτος
εὐδαίμων,
πᾶσιν περίφαντος ἀεί·

V. 590. που = ναίεις Dind.

V. 586. οὐ ξυνέρξεθ' ὥς τάχος;] I. e. οὐκ ἀποκλείσετε τὴν σκηπὴν; which the servants of Ajax or Tecmessa are ordered to do.

V. 589—626. Ajax being now concealed in the tent; the Chorus in mournful strain begin to foretell the evils which will accrue to themselves, although sufficiently grieved already, from the madness of Ajax, and the grief that will be felt by his father, and yet more so by his mother on the news of his death. Schol.: ὁπότεν δυσχερές τι ἀπαντᾷ τοῖς ἀφροσῶσι τῆς οἰκείας, μαχαρίζειν εἰσθασι τὰς πατρίδας.

V. 590. ναίεις] Under the name of Salamis, the island and its inhabitants are both comprised. ναίεις ἀλίπλακτος εὐδαίμων, dwelling by the sea thou

art happy. Islands are frequently said ναίειν, as, for instance, in Homer Il. II, 626: νῆσαν, αἱ ναίουσι πέρην ἄλός.

V. 591. πᾶσιν — ἀεί] On account of the sea fight there, Olymp. 75, 1. The anachronism is pointed out by a scholar in Welcker's remarks in Niebuhr's Rheinisches Museum 1829. p. 269. G. DINDORF. On the dative πᾶσιν see at v. 1254. and on Oed. R. v. 40. On περίφαντος Hesychius: περιφανεία· λαμπρότης, δόξα. On the celebrity of Salamis Strabo IX, 1. p. 394: ἐπιφανῆς δὲ ἡ νῆσος ὑπῆρξε διὰ τε τοὺς Αἰαλίδας ὑπαρχάντας αὐτῆς, καὶ μάλιστα δι' Ἀλάντα τὸν Τελαμώνος, καὶ διὰ τὸ περὶ τὴν νῆσον ταύτην καταναυμαχηθῆναι ἑξέρεθ' ὑπὸ τῶν Ἑλλήνων, καὶ φυγεῖν εἰς τὴν οἰκείαν. συναπέλαυσαν δὲ καὶ Αἰγινῆται τῆς περὶ τὸν ἀγῶνα τοῦτον δόξης, γειτόνεις

ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος 600
 Ἰδαίᾳ μίμνω λειμωνία ποίᾳ μῆλων
 ἀνήριθμος αἶεν εὐνόμα.
 595 χρόνῳ τρυχόμενος, 605
 κακὰν ἐλπιδ' ἔχων
 ἔτι μέ ποτ' ἀνύσειν τὸν ἀπότροπον
 αἰδηλον Αἶδαν.

(ἀντιστροφὴ α'.)

600 καί μοι δυσθεράπευτος Αἶας ξύνεστιν ἐφεδρος, ὦ
 μοί μοι,
 θείᾳ μανίᾳ ξύνανυλος·

V. 593 sq. Ἰδαίᾳ — εὐνόμα] These verses appear both from the sense and metre to be corrupt. For the conjectures of the editors see in Cens. p. 148 sqq. λειμώνι' ἀποινα, μῆλῶν Dind.

V. 594. I have retained the reading of the old MSS. εὐνόμα, although this does not suit the sense or the metre.

V. 597. ἀνύσειν τὸν ἀπότροπον = αἰδ. Dind.

V. 600. Αἶας = ξυν. Dind.

τε ὄντες καὶ ναυτικὸν ἀξιόλογον
 παρασχόμενοι.

V. 592. Schol.: παλαιὸς ἀφ'
 οὗ χρόνος· ἐν πολλοῦ χρόνου.
 So Philoct. 493: παλαι' ἂν ἐξ ὅτου.

V. 593 sq. Ἰδαίᾳ — ἀνήρι-
 θμος αἶεν] The meaning in-
 tended is probably this: Beneath
 the open sky I await the
 overthrow of Troy, never
 free from grief. Cf. vs. 1207 sq.:
 κείμαι δ' ἀμέριμνος οὕτως αἰεὶ
 πνικναῖς δρόσοις τεγγόμενος κό-
 μης. See also Aesch. Ag. 560 sq.

V. 597. ἀνύσειν] That I shall
 arrive at. Compare my note on
 Oed. C. 1546. On ἀπότροπον see
 at Oed. R. 1289, on the accusa-
 tive and infinitive at Trach. 697.

V. 600. ἐφεδρος] In the pa-
 laestra each combatant had a se-
 cond opposed to him, who sat
 quietly during the contest, and
 occupied the place of whichever
 of the two might fall, and, as he
 engaged with the tired victor
 without his own powers unim-
 paired, he was the last adversary,
 but the most powerful, and most

to be dreaded. See the Scholiast,
 and Lucian Hermot. p. 535 sqq.
 T. I. Grv. Hence Sophocles him-
 self, in the witty conflict for the
 first reputation in tragic art in
 Aristoph. Ran. 804. is distingui-
 shed by the name of Ephedrus,
 because he had promised to con-
 test with Euripides, in the event
 of his surpassing Aeschylus. JAEGR.
 Cf. ibi Spanhem. p. 200. Vol. III.
 ed. Lips. So also the Schol.: καὶ
 — Αἶας· οἶον· πρὸς τοῖς πρώ-
 τοις κακοῖς ὥσπερ δευτέρῳ ἐστὶ
 μοι κακὸν τὸ τοῦ Αἰάντος ξυνε-
 στηκός· τοῦτο γὰρ δηλοῖ τὸ ἐφε-
 δρος. Ἐφεδρος δὲ ἐστὶν ἐν τοῖς
 ἀγῶσιν ὁ μεταπανόμενος εἰς τὸ
 ἀγωνίζεσθαι τοῖς νικῶσιν· ἐνταῦ-
 θα συν φησιν, ὅτι ἐσχάτος καὶ
 ὥς ἐφεδρος ἐλείφθη μοι ὁ Αἶας
 εἰς κακόν.

V. 601. μανίᾳ ξύνανυλος]
 This is the same as ξυνὸν μανίᾳ,
 which phrase is explained at Phil.
 266. Madness is here termed μα-
 νία θείᾳ in the same sense as
 νόσος is called θείᾳ in v. 185.
 above.

- ὃν ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ
κρατοῦντ' ἐν Ἄρει· νῦν δ' αὖ φρενὸς οἰοβώτας 615
φίλοις μέγα πένθος εὖρηται.
- 605 τὰ πρὶν δ' ἔργα χεροῖν
μεγίστας ἀρετᾶς
ἄφιλα παρ' ἀφίλοις ἔπεσ', ἔπεσε 620
μελείοις Ἀτρεΐδαις.
- (στροφὴ β.)
- ἣ που παλαιᾷ μὲν ἐντροφος ἀμέρα,
610 λευκῇ δὲ γῆρᾳ μάτηρ νιν ὅταν νοσοῦντα 625
φρενομόρως ἀκούσῃ,
αἴλινον, αἴλινον,
οὐδ' οἰκτρᾶς γόνυ ὄρνιθος ἀηδοῦς
ἦσει δύσμορος, ἀλλ' ὄξυντόνους μὲν ὥδ' αἶς 630
615 θρηγῇσει, χερόπληκτοι δ'
ἐν στέρνοισι πεσοῦνται

V. 607. ἀφίλοις = ἔπεσ' Dind.

V. 602. Schol.: ἐξεπέμψω· beck gives many examples, as ἀντὶ τοῦ ἐπεμψας ὥδε.

V. 603. φρενὸς οἰοβώτας] the united ἀφιλα ἀφίλοις see at v. 259.

V. 609 sq. παλαιᾷ — γῆρᾳ] The sense is: γεραῖά μὲν τῷ χρόνῳ, γεραῖά δὲ καὶ τὸ σῶμα. The phrase παλαιᾷ ἀμέρα is explained Trach. 644 sq.

V. 611. Schol.: φρενομόρως· ἀντὶ τοῦ εἰς τὴν μοῖραν τῶν φρενῶν νοσοῦντα, ὃ ἔστι φρενοβλαβῶς, μακικῶς.

V. 612 sqq. αἴλινον — θρηγῇσει] She will weep, will weep mournfully, nor will she unhappily pour forth complaints, like those of the hapless nightingale, but will break out into clamorous groans. He means that she will deplore the death of her son immoderately, and with the most acute grief.

V. 613. ὄρνιθος ἀηδοῦς] For examples see Musgrave's notes on Eur. Bacch. 1027. and 1364.

V. 616. ἐν στέρν. πεσ.] Will

Of the phrase ἔργα ἀρετῆς Lo-

δοῦποι καὶ πολιᾶς ἄμυγμα χαίτας.

(ἀντιστροφὴ β'.)

- κρείσσων γὰρ Ἴδια κεύθων ὁ νοσῶν μάταν, 635
 ὃς ἐκ πατροφῆας ἦκων γενεᾶς ἄριστος
 620 πολυπόνων Ἀχαιῶν,
 οὐκ ἔτι συντρόφοις
 ὀργαῖς ἐμπεδος, ἀλλ' ἐκτὸς ὀμιλεῖ. 640
 ὦ τλάμων πάτερ, οἶαν σε μένει πυνθέσθαι
 παιδὸς δύσφορον ἄταν,
 625 ἂν οὐπω τις ἐθρεψεν
 δῖων Αἰακιδᾶν ἄτερθε τοῦδε. 645

ΑΙΑΣ.

Ἄπανθ' ὁ μακρὸς ἀναρίθμητος χρόνος
 φύει τ' ἄδηλα καὶ φανέντα κρύπτεται.

V. 618. For γὰρ Elmsley conjectured παρ', which is approved by Dindorf.

V. 626. δῖων is the conjecture of Bergk. The MSS. αἰών.

fall upon her breast. On the phrase *χερόπληκτοι δοῦποι* see at Ant. 500 sq.

V. 617. Schol.: *περικαθῶς ἡ πρόςθεσις τῆς πολιᾶς*.

V. 618. *κρείσσων γὰρ ἔστι τὸν μάτην νοσοῦντα ἐν Ἰδῶν κεύθεσθαι*. Cf. Matth. §. 555. not. 2. So also Oed. R. 1368: *κρείσσων γὰρ ἦσθα μηκέτ' ὦν ἢ ζῶν τυφλός*. The Scholiast observes: *νοσῶν μάταν· μεμηνώς· μάτην γὰρ νοσεῖν τὸ [ἀθεραπεύτως] μάλινεσθαι· οὐ λέγει δὲ ὅτι ὅταν αὐτὸν πύθῃται τετελευτηκότα· ὁ γὰρ μεμηνώς καὶ τὰς φρένας διεφθαρμένος κρείσσων Ἰδιὰ κεύθων· οἶον, ἄμεινον τῷ μεμηνότῳ ἐξίεναι τοῦ βίου· οἶον, ἠγήσεται κρείσσονα τὸν θάνατον τῆς τοῦ Αἰάντος μανίας*.

V. 619 sq. ὃς — Ἀχαιῶν] Bruck correctly renders: Who excelling the brave Greeks in nobility of descent on the father's side. On the preposition *ἐκ* see notes on Philoct. 60. and 91., on ἦκων at Oed. R. 982.

V. 622. Schol.: *ὀργαῖς· τρώποις, ὀρμαῖς*. See v. 1126. After *ἐκτὸς* we must supply *τῶν ὀργῶν*.

V. 626. Schol.: *ἐθρεψεν· ἔσχεν*. See on v. 495. The term *divine* is rightly applied to the *Aeacidae*, who took their descent from Jove. Compare v. 389.

V. 627 sqq. Schol.: *ἄπανθ' ὁ μακρὸς· ἐξέρχεται ὁ Αἰας, ὡς δὴ κατακληθῆναι ὑπὸ Τεκμήσεως μὴ σφάττειν ἑαυτὸν, καὶ προσφάσει τοῦ δεῖν εἰς ἐρημίαν ἐλθεῖν καὶ κρύψαι τὸ ξίφος· ἐπὶ τούτοις ἀναχωρεῖ καὶ διαχρῆται ἑαυτὸν*.

V. 627. *μακρὸς ἀναρίθμητος*] These words are united after the Homeric example *γαῖα πολλὴ καὶ ἀπείρων*.

V. 628. Schol.: *κρύπτεται· ἀντὶ τοῦ κρύπτει*. So Trach. 474. There are many other verbs, the middle forms of which are preferred by Sophocles to the more usual active. Such are *ὁρᾶσθαι, ἐσορᾶσθαι, ἀνδᾶσθαι*, which he often uses, *διολάσεται* above v. 511. *νοσεῖται* El. 1053. *τε καὶ* is here used in the frequent sense, *quem-*

- κούκ' ἔστ' ἄελπτον οὐδέν, ἀλλ' ἀλίσκεται
 630 χῶ δεινὸς ὄρκος καὶ περισκελεῖς φρένες.
 καὶ γὰρ, ὅς τὰ δειν' ἐκαρτέρουν τότε, 650
 βαφῇ σίδηρος ὥς, ἐθελύνθην στόμα
 πρὸς τῆςδε τῆς γυναικός, οἰκτεῖρω δέ νιν
 χῆραν παρ' ἐχθροῖς παῖδά τ' ὄρφανὸν λιπείν.
 635 ἀλλ' εἰμι πρὸς τε λουτρὰ καὶ παρακτίλους
 λειμώνας, ὡς ἂν λύμαθ' ἀγνίσας ἐμὰ 655
 μῆνιν βαρεῖαν ἐξαλύξωμαι θεῶς·
 μολῶν τε, χῶρον ἐνθ' ἂν ἀστιβῇ κίχῳ,

admodum — ita. The primary clause is contained in the words, φανέντα κρύπτεται.

V. 629 sq. ἀλλ' ἀλίσκεται — φρένες] Brunck well translates: but even the binding power of oaths, and the rigour of an obstinate mind, are overcome. So also the Scholiast: χῶ δεινὸς ὄρκος· ὅτι καὶ ὁμόσαντες τινες ἐν μεταβολῇ γίνονται τῷ χρόνῳ.

V. 631. ὅς τὰ δειν' — τότε] The full phrase would be τὰ δεινὰ καρτερότητα ἐκαρτέρου. He says this: Who before this was so obstinate, that is, against the prayers of Tecmessa. On τότε the Scholiast well observes: τότε· ὡς ἀνελ' πρὸ τοῦ. Cf. 1240. 1377. El. 278. Trach. 857. Oed. C. 427 sq. note.

V. 632 sq. βαφῇ — γυναικός] The words βαφῇ σίδηρος ὥς must be joined with the following sentence, for Ajax says that he, a sharp blade, has been softened by a woman, i. e. that the sharp blade (i. e. of his anger) is softened by a woman, as iron tinged with oil is easily deprived of its sharpness. The remark therefore of the Scholiast is thus far true: δις ὡς βάπτεται ὁ σίδηρος· εἰ μὲν γὰρ μαλθακὸν βούλονται αὐτὸν εἶναι, ἐλαίῳ βάπτουσιν, εἰ δὲ σικερόν, ὕδατι. Musgrave quotes Plin. H. N. XXXIV, 41: tenuio-

ra ferramenta oleo restingui mos est, ne aqua in fragilitatem durentur.

V. 633 sq. οἰκτεῖρω δέ νιν κτλ.] This is the common use of the Greek particle δέ, for the Latin ita ut.

V. 635 sq. Schol.: πιθανὴ ἀντὶ τῇ ἔξοδῳ, ὡς ἐπὶ καθαρόν· μονάσαι γὰρ βούλεται χάριν τῆς ἀναιρέσεως

Ibid. πρὸς τε λουτρὰ — λειμώνας] Neve rightly observes that by one of the substantives is signified the object of his journey, by the other the place. Compare Oed. R. 761: ἀγρούς σφε πέμψαι κατὰ ποιμνίων νομάς. The ancient Greeks, as is well known, thought sea-water the most efficacious in performing lustrations. Cf. Musgrave ad Eur. Iph. T. 1201.

V. 636. λύμαθ' ἀγνίσας ἐμὰ] Ajax refers to his hands stained with the blood of the cattle: When he speaks of cleansing them, to propitiate Minerva, he covertly alludes to his intended death neither Tecmessa nor the Chorus are aware of his intention.

V. 638 sq. μολῶν τε — κἀ- τῷ] He is going to bury in the earth the sword, with which he had done the murderous deed, just as Jason in Apollonius Rhod. IV, 696. at the hearth of Circe μέγα φάσανον ἐν χθονὶ πῆξας, ὥπερ τ' Αἰήταο πᾶν κτάνειν. For the meaning of ἔγχεος compare v. 95.

- κρύψω τόδ' ἔγχος τοῦμόν, ἔχθιστον βελῶν,
 640 γαίης ὀρύξας ἔνθα μή τις ὄψεται·
 ἀλλ' αὐτὸ νύξ' Αἰδης τε σωζόντων κάτω. 660
 ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
 παρ' Ἑκτορος δῶρημα δυσμενεστάτου,
 οὐπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
 645 ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
 ἐχθρῶν ἄδωρα δῶρα οὐκ ὀνήσιμα. 665
 τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς
 εἰκεῖν, μαθησόμεσθα δ' Ἀτρεΐδας σέβειν.
 ἄρχοντές εἰσιν, ὥςθ' ὑπεικτέον· τί μή;
 650 καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
 τιμαῖς ὑπέλκει· τοῦτο μὲν νιφοστιβεῖς 670
 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
 ἐξίσταται δὲ νυκτὸς αἰανὴς κύκλος

V. 653. αἰανὴς I have restored with Hermann from La. See El. 506. and Blomf. on Aesch. Pers. 935. Vulg. αἰανής.

V. 642. χειρὶ] See on vs. 710 sq. The circumstance is related by Homer Il. VII, 303 sqq.

V. 644. κεδνόν] I. e. τίμιον, ἀγαθόν. Neve refers to Blomf. gloss. on Aesch. Sept. c. Th. 62.

V. 646. ἐχθρῶν — ὀνήσιμα] Eurip. Medea v. 621: κακοῦ γὰρ ἀνδρὸς δῶρ' ὀνησιν οὐκ ἔχει. Of the phrase ἄδωρα δῶρα mention has been made at El. 1133. On the mutual gifts of Ajax and Hector Fr. Jacobs quotes Anthol. Pal. VII, 152: οὕτως ἐξ ἐχθρῶν αὐτοκτόνα πέμπετο δῶρα, ἐν χάριτος προσάσει μοῖραν ἔχοντα μόρου.

V. 647. The Scholiast: ἐπιφθόως ἔφρασεν, ἐν εἰρωνείᾳ, ἀντιστρέφας τὴν λέξιν· ἔδει γὰρ εἰπεῖν θεοὺς μὲν σέβειν, εἰκεῖν δὲ Ἀτρεΐδαις.

V. 649. τί μή;] So Aesch. Eum. 203: ἔχρησα ποινὰς τοῦ πατρὸς πέμψαι; τί μή; Ag. 672: λέγουσιν ἡμᾶς ὥς ὁλωλότας· τί μή;

V. 650. Schol.: τὰ δεινὰ· τὰ θεῖα καὶ δέος ἐμποιούντα.

V. 651. τιμαῖς] Those to

whom honour is due, or who excel in dignity. On τοῦτο μὲν — δέ see at Philoct. 1317 sq.

V. 651 sq. νιφοστιβεῖς χειμῶνες] Snowy winters. νιφοστιβής means dense with snow, schneegeedrängt, schneedicht.

V. 653 sq. ἐξίσταται δὲ — φλέγειν] The verb ἐξίσταται is here put in the same sense as ἐκχωροῦσιν before. On the infinitive added, φλέγειν φέγγος, see at v. 850.

Ibid. Schol.: αἰανὴς· τοντέστιν ὁ σκοτεινὸς κύκλος, ἡ ἀδιάλειπτος. Suidas: αἰανὴς κύκλος· σκοτεινός, ἀδιάλειπτος. Σοφοκλῆς· νυκτὸς αἰανὴς κύκλος. Night is described as veiling mortals in darkness, just as the Day or the Sun, in its turn, brings the light. And so as we use the expression — the orb of the Sun, he here poetically speaks of the orb of night. Compare Ant. 415 sq.: ἔς τ' ἐν αἰθέρι μέσῳ, κατέστη λαμπρὸς ἡλίου κύκλος.

- τῇ λευκοπώλῳ φέγγος ἡμέρα φλέγειν·
 655 δεινῶν τ', ἄημα πνευμάτων ἐκοίμισε
 στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος 675
 λύει πεδήσας, οὐδ' αἰεὶ λαβὼν ἔχει.
 ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;
 ἐγὼ δ' ἐπίσταμαι γὰρ ἀρτίως, ὅτι
 660 ὅ τ' ἐχθρὸς ἡμῖν· ἐς τοσόνδ' ἐχθαρτέος,
 ὥς καὶ φιλήσων αὐτίς, ἐς τε τὸν φίλον 680
 τοσαῦδ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
 ὥς αἰὲν οὐ μενοῦντα. τοῖς πολλοῖσι γὰρ

V. 654. τῇ λευκοπώλῳ — By which words he evidently means: ἡμέρα] So Aesch. Pers. 392: ἐπεὶ γὰρ μέντοι λευκόπωλος ἡμέρα πᾶσαν κατέσχε γαῖαν εὐφραγῆς ἰδεῖν.

V. 655 sq. δεινῶν — πόντον] There is nothing objectionable in the words δ. ἄημα πν. ἐκοίμισε στ. πόντον. The ancient writers, both Greek and Latin, frequently say that those things are the work of deities, which they should only have attributed to their absence. So Cicero de N. D. II, 19: Sol ita movetur, ut, quum terras larga luce compleverit, easdem modo his, modo illis ex partibus opacet. Hor. Od. I, 3, 15: quo (Noto) non arbitrar Hadriae maior, tollere seu ponere vult freta. A very similar form of speech is used in Oed. C. 869 sq. And hence seems to have arisen the fact of the deity, who was supposed to be the author of evils, being often thought to avert the same. Thus in v. 706. Mars is said to have removed from Ajax the calamity which he was supposed to have inflicted on him, and in Trach. 644 sq. he is said to have put an end to the war which he was thought to have occasioned. See also my remarks in Cens. p. 152 sqq.

V. 656. ἐν δέ] Also. See my note on El. 700.

V. 657. λύει πεδήσας] Spoken generally thus: loosens the chains it had itself fastened.

V. 659. ἐγὼ δ' ἐπίσταμαι γὰρ] In the same manner the particles δὲ — γὰρ here refer to one verb ἐπίσταμαι, as frequently the particles ἀλλὰ — γὰρ (cf. El. 582. 606 sq. and Ant. 155.) are both referred to one verb. See Matthiae §. 615. and Fritsch, Quaest. Luc. p. 64 sq.

V. 660 sq. ὅ τ' ἐχθρὸς ἡμῖν κτλ.] The poet has imitated in these words the precept of Bias in Aristot. Rhet. II, 13, 765. E. XXII. 780. E.: φιλεῖν δεῖ ὥς μισήσοντας καὶ μισεῖν ὥς καὶ φιλήσοντας. But it was also decreed by a law of Zaleucus, that no citizen should pursue his enemy with implacable hatred, but should reflect that they might one day become friends. Diod. Sic. XII. c. 20: καλῶς εἰρηται τοῖς παλαιοῖς, ὅτι καὶ φίλας κοινωνητέον μὴ ἀπογινώσκοντας ἐχθραν καὶ προσκρουστέον ὥς φίλας ἐσομένης. Lob. Compare also Cicero de Amicitia c. 16.

V. 661 sq. ἐς τε τὸν φίλον κτλ.] With regard to my friend. For similar examples see Matth. §. 578. c.

V. 663 sq. τοῖς πολλοῖσι — λιμήν] Lobeck remarks that Bias gives a similar remark in Diog. I, 82: τοὺς γὰρ πλείστονς εἶναι κακούς.

- βροτῶν ἄπιστός ἐσθ' ἑταιρίας λιμήν.
 665 ἀλλ' ἄμφι μὲν τούτοισιν εὖ σχήσει, σὺ δὲ
 ἔσω θεοῖς ἔλθοῦσα διὰ τέλους, γύναι, 685
 εὖχου τελεῖσθαι τοῦμὸν ὦν ἐρᾷ κέαρ.
 ὑμεῖς θ', ἑταῖροι, ταῦτ' ἀ τῇδ' ἐμοὶ τάδε
 τιμᾶτε, Τεύκρω τ', ἣν μόλῃ, σημῆν' ατε
 670 μέλειν μὲν ἡμῶν, εὖνοεν δ' ὑμῖν ἄμα.
 ἐγὼ γὰρ εἰμ' ἐκεῖσ', ὅποι πορευτέον· 690
 ὑμεῖς δ' ἂ φράζω δρᾶτε, καὶ τάχ' ἂν μ' ἴσως
 πύθοισθε, καὶ νῦν δυστυχῶ, σεσωσμένον.

ΧΟΡΟΣ.

(σ τ ρ ο φ ῆ.)

- Ἐφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτάμαν·
 675 ἰὼ ἰὼ, Πάν, Πάν, 695
 ὦ Πάν, Πάν ἀλλήλαγκτε Κυλλανίας χιονοκτύπου

V. 664. ἑταιρίας Dind.

V. 674. ἀνεπτάμαν I have restored from good MSS. Vulg. and Dind. ἀνεπτόμαν.

V. 665. ἀλλ' ἄμφι μὲν — σχήσει] The same as if he had said: ἐγὼ μὲν σωφρονήσω.

V. 665 sq. σὺ δὲ — τελεῖσθαι] Observe the inverted order of the words, which a prose writer would have placed thus: σὺ δὲ ἔσω ἔλθοῦσα, γύναι, θεοῖς εὖχου διὰ τέλους τελεῖσθαι κτλ. See on v. 58. διὰ τέλους is equivalent to τελέως or ἐς τέλος, compare Aesch. Prom. 273. ὡς μάθῃτε διὰ τέλους τὸ πᾶν.

V. 668 sq. ταῦτ' ἀ τῇδ' ἐμοὶ — τιμᾶτε] Attribute to me as a mark of honour. So Ant. 514. πῶς δ' ἔπειθ' ἐκείνῳ δυσσεβῆ τιμᾶς χάριν; Lobeck adds, Pindar Pyth. IV, 481: Παιάν σοι τιμᾶ φάος, and Append. Epigr. n. 282: Ερμῇ, δέξο θυσίην, ἣν σοι λοιβᾶισι γεραιῶν.

V. 670. μέλειν — ἡμῶν] To have a care concerning me. Ajax has in view the rite of sepulture to be paid him by Teucer. On the verb μέλειν used personally, see at El. 335.

V. 671. Schol.: ἐγὼ γὰρ εἰμι· αἰνιγματωδῶς ὁ λόγος ἐξηγήνεται.

V. 672 sq. Schol.: καὶ τάχ' ἂν μ' ἴσως· ὁ μὲν χορὸς ἀπαλάσσεσθαι νομίζει λέγειν τῆς νόσου, ὁ δὲ αἰνιττεται τῶν κακῶν τοῦ βίου. Many examples of this kind of ambiguity occur in the tragedians. Cf. El. 1324 sq. 1448—1465. Phil. 779.

V. 674. Ἐφριξ' ἔρωτι] That men shudder when in the highest enjoyment is said not only by Sophocles, but also by Aeschylus, as quoted by Schol. on Oed. C. 1049: Ἐφριξ' ἔρωτι τοῦδε μυστικοῦ τέλους, and Euripides Hel. 640: γέγηθα· κρατὶ δ' ὀρεδίου ἐθείρας ἀνεπτέρωκα. The word ἔρος signifies desire or longing, and refers to vs. 676—682. more particularly to the words νῦν ἐμολέλει χορεύσαι. Cf. Oed. C. 436. Phil. 660. — The metaphorical use of verbs signifying to fly, is explained at Ant. 1286. note.

V. 676. ἀλλήλαγκτε] To be

πετραίας ἀπὸ δειράδος
 φάνηθ', ὦ θεῶν χοροποι' ἄναξ,
 680 ὅπως μοι Νύσια Κνώσι' ὀρχήματ' αὐτοδαῇ ξυνὼν
 ἰάψῃς. 700
 νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
 Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἄναξ Ἀπόλλων
 685 ὁ Δάλιος εὐγνωστος
 ἐμοὶ ξυνεῖη διὰ παντὸς εὖφρων. 705
 (ἀ ν τ ι σ τ ρ ο φ ή .)
 ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.

V. 678. δειράδος φάνηθ', ὦ = θ. γ. ἀ. ὅπως μοι = Νύσια
Dindorf.

V. 686. Dindorf ξυνείης.

joined with φάνηθι, just as the expression δούστης φανείς in Philoct. v. 760., where see note. Ἀλιπλάγκτος φάνηθι is nearly the same in meaning as ὑπὲρ πειλῶν μολῶν below. λάπτειν see my remarks in Cens. p. 73—79. Lobeck rightly observes: that invocation of the Gods is expressed with truthfulness, and is similar to the forms of hymns. Lucianus Salt. §. 10. p. 130. T.V:

Ibid. *Κυλλαντίας* — *δεῖρά-*
δος] Lobeck rightly observes
that the poet preferred mentioning
Cyllene, as being a more cele-
brated haunt of Pan than Pytta-
lia, which was nearer Salamis,
comparing Schol. Aesch. Pers.
447. He was the tutelary deity of
Salamis, and had given his aid
in the noted engagement.

V. 679. *Θεῶν χοροποιὶ ἄναξ*] Ajax was freed from the disease which had oppressed him, and to seek his favour in future. So in Trach. 205 sqq. when word is brought that Hercules was returning.

V. 680. Νύσσα Κνώσι' ὄρχήματα] Those dances are called Gnosian, which were formerly instituted by the Curetes in order to drown the cries of the infant Jove; Nysian, which the Satyrs born at Nysa, and the Nymphs, the nurses of Bacchus, used to dance. Compare Aglaopham. T. II, 1164. Lob. On dancing compare Hom. II. XVIII, 590—605.

Ibid. Schol.: ἀντομαθῇ· ἀντομαθῇ, ἃ ἐκ φύσεως ἔχεις, οὐ διδασκτά. On the phrase ὁσσηματα

- ἰὼ ἰώ, νῦν αὖ,
 690 νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος
 θοᾶν ὠκυάλων νεῶν, 710
 ὅτ' Αἴας λαθίπρονος πάλιν,
 θεῶν δ' αὖ πάνθ' οὐκ ἐξήνυσ' εὐνομίᾳ σέ-
 βων μεγίστα.
 695 πάνθ' ὁ μέγας χρόνος μαραίνει 715
 κούδεν ἀναύδητον φατίσασθαι ἄν, εὐτέ γ' ἐξ ἀέλ-
 πτων
 Αἴας μετανεγνώσθη
 θυμῶν Ἀτρεΐδαις μεγάλων τε νεικέων.

V. 691. νεῶν, ὅτ' Αἴας = λαθίπ. πάλιν, θεῶν δ' αὖ = πάνθ. Dindorf.

of war, but likewise of other evils, as is noticed on Oed. R. 185. The same deity might also be called the averter of the evil, of which he was the cause; see on v. 655 sq. Schol.: Ἀφης· ἡ λύσσα, ἡ μανία. But see note on v. 51.

V. 690. Schol.: νῦν, ὦ Ζεῦ, πάρα λευκόν· νῦν πάρεστιν ἡμέρα λαμπρά ἡμῖν, ὥστε ἐγγίσει τῶν νεῶν· πρότερον γὰρ ἐξετροπόμεθα ἐπιμίγνυσθαι τοῖς Ἕλλησι διὰ τὴν αἰδῶ. Musgrave rightly observes that λευκὸν εὐάμερον φάος is a periphrase of the proverbial expression λευκὴ ἡμέρα, on which see Hesych. and his comm. Moeris, ed. Piers. p. 477. and Lobeck on Phryn. p. 473. Jove is of course invoked in the passage. On the genitive νεῶν dependent on πελάσαι see at Phil. 1299.

V. 691. θοᾶν ὠκ. νεῶν] Lobeck notices that epithets of almost the same signification are frequently joined. He compares Hom. Od. VII, 34: νηυσὶ θοῇσι πεποιθότες ὠκείῃσι, hymn. in Apoll. 107: ποδὴννεμος ὠκέα, Hesiod. Theogn. 786: ἡλιβάτοιο νηγλῆς, Theocr. VII, 15: λασίλοιο δασυτριχός, and other parallel passages.

V. 692. Schol.: λαθίπρονος·

ἐπιλήσμων τῆς λύπης, ἐγένετο δηλονότι.

V. 693. Schol.: πάνθ' οὐκ ἐξήνυσεν· ἐξεπλήρωσεν. The Chorus mean that Ajax has again returned to the careful observance of the divine laws, and to the performance of befitting actions, referring to vs. 635 sqq. and 647 sq. On ἀναύδητος cf. Eur. Iph. A. 185. πολύδητον ἄλσος. On adjectives compounded with πᾶν see Trach. 50.

V. 696. Schol.: ἀναύδητον· ἀπόρρητον, ἀνέλπιστον. So the Chorus v. 629: κούκ' ἔστ' ἀέλπτων οὐδέν.

V. 696 sqq. εὐτέ γ' — νεικέων] Since indeed Ajax has unexpectedly desisted from his anger against the Atreidae and from mighty quarrels. The expression ἐξ ἀέλπτων, for which ἐξ ἀέλπτων is more usual, the plural θυμῶν, and the genitive dependent on the verb μετανεγνώσθη are explained by Lobeck in his note. On εὐτέ I have myself treated at Oed. C. 84. For the dative Ἀτρεΐδαις cf. Hom. Il. I, 283: Ἀχιλλῆϊ μεθήμεν χόλον, Od. XXI, 377: καὶ δὴ μεθίεν χαλεποῖο χόλοιο Τηλεμάχῳ, and Matth. §. 387.

ΑΓΓΕΛΟΣ.

- 700 Ἄνδρες, φίλον τὸ πρῶτον ἀγγεῖλαι θέλω·
 Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ
 κρημνῶν. μέσον δὲ προςμολὼν στρατήγιον
 κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.
 στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ
 705 μαθόντες ἀμφέστησαν, εἴτ' ὀνειδέσιν
 ἦρασσον ἐνθεν κἄνθεν οὔτις ἔσθ' ὅς οὔ,
 τὸν τοῦ μανέντος κάπιβουλευτοῦ στρατοῦ
 ξύναιμον ἀποκαλοῦντες, ὥς οὐκ ἀρκέσοι

V. 700. Ἄνδρες, φίλον is Musgrave's conjecture MSS. and Dind. ἄνδρες φίλοι.

V. 707. Elmsley and Schaefer conjecture στρατῶ.

V. 700 sqq. Schol.: ἄνδρες οἱ περὶ τὸν Ὀλυμπον Μυσοί, οὓς φίλοι· ἀγγεῖλος ἦκει ἀπὸ τοῦ στρατοῦ, ἀγγέλλων τὴν παρουσίαν τοῦ Τεῦκρου. Θανμαστή δὲ ἡ εἰς-οδος τοῦτου τοῦ ἀγγέλου· τοῦ Ἀλάντος ἔξω ἑαυτὸν διαχειρουμένου, οὐκ εἶχον οἱ ἀπὸ τοῦ χοροῦ οὔτε ἡ Τέκμησά γινῶναι τὸ πραχθῆναι· πιδανῶς οὖν ὁ ἀγγεῖλος ἀπαγγέλλας παρασκευάζει αὐτοὺς ἐξέλθαι κατὰ ζήτησιν· καὶ οὕτως ἐπιτεύχονται τῷ πτώματι. δεξιῶς δὲ καὶ τὸ τὸν Κάλχαντα μαθεῖν. οἰκείον γὰρ τῷ μάντει· καλῶς δὲ καὶ τὰ τῆς σκηνῆς ἐσκεύασται. Ἀλάντος γὰρ καταλιπόντος, προήλθεν ὁ ἀγγεῖλος· εἰτα τοῦ χοροῦ τὴν σκηνὴν ἑάσαντος διὰ τὴν ζήτησιν, ἔξεισιν ὁ Αἴας ἐπὶ τὴν πρᾶξιν· τῷ δὲ θεατῇ οὐδὲν ἀργὸν περιλείπεται, πεποιμιλμένης διαφόρως τῆς ἐν τῇ σκηνῇ προσ-ωποποιίας.

V. 700 sqq. Schol.: ἄνδρες οἱ περὶ τὸν Ὀλυμπον Μυσοί, οὓς φίλοι· ἀγγεῖλος ἦκει ἀπὸ τοῦ στρατοῦ, ἀγγέλλων τὴν παρουσίαν τοῦ Τεῦκρου. Θανμαστή δὲ ἡ εἰς-οδος τοῦτου τοῦ ἀγγέλου· τοῦ Ἀλάντος ἔξω ἑαυτὸν διαχειρουμένου, οὐκ εἶχον οἱ ἀπὸ τοῦ χοροῦ οὔτε ἡ Τέκμησά γινῶναι τὸ πραχθῆναι· πιδανῶς οὖν ὁ ἀγγεῖλος ἀπαγγέλλας παρασκευάζει αὐτοὺς ἐξέλθαι κατὰ ζήτησιν· καὶ οὕτως ἐπιτεύχονται τῷ πτώματι. δεξιῶς δὲ καὶ τὸ τὸν Κάλχαντα μαθεῖν. οἰκείον γὰρ τῷ μάντει· καλῶς δὲ καὶ τὰ τῆς σκηνῆς ἐσκεύασται. Ἀλάντος γὰρ καταλιπόντος, προήλθεν ὁ ἀγγεῖλος· εἰτα τοῦ χοροῦ τὴν σκηνὴν ἑάσαντος διὰ τὴν ζήτησιν, ἔξεισιν ὁ Αἴας ἐπὶ τὴν πρᾶξιν· τῷ δὲ θεατῇ οὐδὲν ἀργὸν περιλείπεται, πεποιμιλμένης διαφόρως τῆς ἐν τῇ σκηνῇ προσ-ωποποιίας.

V. 700 sqq. τὸ πρῶτον — κρημνῶν] Musgrave compares Eur. El. 230: ζῆ· πρῶτα γὰρ σοι τάγ' ἀγγέλλειν θέλω, and Soph. Oed. R. 958: εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς, εὐ ἴσθ' ἔκεινον θανάσιμον βεβηκότα. — The other part of his message to the Chorus is contained in vs. 733 sqq. cf. also 761 sqq.

V. 701 sqq. Μυσίων — κρημνῶν] Understand Olympus or Ida. Cf. Strabo XII, 4. extr.: πρὸς νότον δ' εἰσὶ τοῖς Βιθυνοῖς

οἱ περὶ τὸν Ὀλυμπον Μυσοί, οὓς φίλοι· ἀγγεῖλος ἦκει ἀπὸ τοῦ στρατοῦ, ἀγγέλλων τὴν παρουσίαν τοῦ Τεῦκρου. Θανμαστή δὲ ἡ εἰς-οδος τοῦτου τοῦ ἀγγέλου· τοῦ Ἀλάντος ἔξω ἑαυτὸν διαχειρουμένου, οὐκ εἶχον οἱ ἀπὸ τοῦ χοροῦ οὔτε ἡ Τέκμησά γινῶναι τὸ πραχθῆναι· πιδανῶς οὖν ὁ ἀγγεῖλος ἀπαγγέλλας παρασκευάζει αὐτοὺς ἐξέλθαι κατὰ ζήτησιν· καὶ οὕτως ἐπιτεύχονται τῷ πτώματι. δεξιῶς δὲ καὶ τὸ τὸν Κάλχαντα μαθεῖν. οἰκείον γὰρ τῷ μάντει· καλῶς δὲ καὶ τὰ τῆς σκηνῆς ἐσκεύασται. Ἀλάντος γὰρ καταλιπόντος, προήλθεν ὁ ἀγγεῖλος· εἰτα τοῦ χοροῦ τὴν σκηνὴν ἑάσαντος διὰ τὴν ζήτησιν, ἔξεισιν ὁ Αἴας ἐπὶ τὴν πρᾶξιν· τῷ δὲ θεατῇ οὐδὲν ἀργὸν περιλείπεται, πεποιμιλμένης διαφόρως τῆς ἐν τῇ σκηνῇ προσ-ωποποιίας.

V. 702. Schol.: στρατήγιον· τὸ στρατόπεδον, Ἀττικῶς. Μέσον στρατήγιον signifies some extensive place in which the tent of the general stood, such as Polybius calls περίστασιν στρατηγίου in the Roman camps. G. DIND.

V. 703. Schol.: κυδάζεται· λοιδορεῖται, ὑβρίζεται ὑπὸ πάντων· καὶ Ἐπίχαρμος ἐν Ἀμύκῳ Ἀμυνε, μὴ κυδαξέ μοι τὸν πρεσβύτερον ἀδελφεόν. καὶ Αἰσχύλος ἐν Ἰφιγενείᾳ· οὗτοι γυναιξὶ δεῖ κυδαξέσθαι· τί γὰρ; ἀρσενικῶς δὲ ὁ κύδος ἐπὶ τῆς ὕβρεως.

V. 704 sq. στείχοντα — ἀμφέστησαν] The words must be joined thus: πρόσωθεν γὰρ στείχοντα αὐτὸν μαθόντες ἀμφέστησαν ἐν κύκλῳ. See on v. 58.

V. 705 sq. ὀνειδέσιν ἦρασσον] See on v. 1216. Οὔτις ἔσθ' ὅς οὔ means the same as πάντες.

V. 708 sq. Schol.: ὥς οὐκ ἀρκέσοι· ἐπὶ τοῦ Τεῦκρου· ὥς οὐκ ἐπαρκέσοι ἑαυτῷ τὸ μὴ λιθόλευστος γενέσθαι. It is not unusual for the transitive member of the sentence ὥς οὐκ — θανεῖν to be made dependent on the words ἦρασσον ὀνειδέσιν which mean: ὀνειδίζοντες ἔλεγον. See Herm. on Vig.

- τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.
 710 ὥστ' εἰς τοσοῦτον ἦλθον, ὥστε καὶ χεροῖν
 κολέων ἐρυστὰ διεπεραιώθη ξίφη. 730
 λήγει δ' ἔρις δραμοῦσα τοῦ προσωπιάτω
 ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.
 ἀλλ' ἥμιν Αἴας ποῦ 'στιν, ὥς φράσω τάδε;
 715 τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον.

ΧΟΡΟΣ.

- οὐκ ἔνδον, ἀλλὰ φροῦδος ἀρτίως, νέας 735
 βουλὰς νέοισιν ἐγκαταξέυξας τρόποις.

ΑΓΓΕΛΟΣ.

- λοὺν λοῦ.
 βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν
 720 πέμπων ἐπεμψεν, ἥ' φάνην ἐγὼ βραδύς.

ΧΟΡΟΣ.

- τί δ' ἔστι χρείας τῆςδ' ὑπεσπανισμένον; 740

ΑΓΓΕΛΟΣ.

- τὸν ἄνδρ' ἀπηλύδα Τεῦκρος ἔνδοθεν στέργης

p. 875. — For the use of the pronoun πᾶς see on Ant. 770.

V. 710 sq. χεροῖν — ξίφη] On the substantive χεροῖν added cf. vs. 661. 1047. El. 54. 456. 998. Ant. 429. On the genitive κολέων see at Phil. 605.

V. 712. δραμοῦσα τοῦ προσωπιάτω] I. e. εἰς τοῦσχατον ἐλθούσα. Lobeck quotes these similar examples: *λέγει τοῦ πρόσω* Xen. An. I, 3., *προϊέναι τοῦ πρόσω* Arrian. Alex. II, 6, 7.

V. 713. ἀνδρῶν — λόγου] Hermann notices that this is the same as τῶν γερόντων συναλλασσόντων αὐτοὺς διὰ λόγων. For the double genitive see at v. 54., for the word *ξυναλλαγῇ* at Oed. R. 33 sq. and Eur. Suppl. 602. λόγων *ξυναλλαγᾶς*.

V. 717. Schol.: *ἐγκαταξέυξας* ἀρμόσας. When Ajax is said to have changed his intention with his change of mind, he is, no doubt, understood to have laid

aside his intention of killing himself, when free from madness. Lobeck quotes Cicero ad Fam. IV, 6: *ad novos casus temporum novorum consiliorum rationes accommodare*.

V. 718. Schol.: *λοῦν λοῦν* εἰδὼς ἀπὸ τοῦ μάντεως, ὅτι καπὸν αὐτῷ γίνεται, τοῦτο προαναφανεῖ.

V. 719 sq. *βραδεῖαν* — *βραδύς*] Either by the fault of Teucer who had sent, or by the fault of himself as messenger, he asserts that he has arrived later than he ought.

V. 721. *τί δ' ἔστι κτλ.*] Because the messenger had expressed a fear that he had arrived too late, the Chorus ask what he had omitted or done imperfectly of the things he ought to have accomplished, *τί ἐλλείπει τῶν δεόντων γενέσθαι*. *Τῆςδὲ* is used to point out τῶν ἄπερ φῆς δεῖν γενέσθαι. LOBECK.

V. 722 sq. τὸν ἄνδρ' — τὸ

μη' ἔω παρήκειν, πρὶν παρὼν αὐτὸς τύχοι.

ΧΟΡΟΣ.

ἀλλ' οἴχεται τοι πρὸς τὸ κέρδιστον τραπείς
725 γνώμης, θεοῖσιν ὥς καταλλαχθῇ χόλου.

ΑΓΓΕΛΟΣ.

ταῦτ' ἐστὶ τᾶπη μωρίας πολλῆς πλέα, 745
εἵπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

ΧΟΡΟΣ.

ποῖον; τί δ' εἰδῶς τοῦδε πράγματος πέρι;

ΑΓΓΕΛΟΣ.

τοσοῦτον οἶδα καὶ παρὼν ἐτύγγανον.
730 ἐκ γὰρ συνέδρου καὶ τυραννικοῦ κύκλου
Κάλχας μεταστὰς ὁλος Ἀτρειδῶν δόλῃ 750
ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως
θεὸς εἶπε κάπείσκηψε παντοία τέχνη
εἰρῆναι κατ' ἡμᾶρ τοῦμφανές τὸ νῦν τόδε
735 Αἴανθ' ὑπὸ σκηναῖσι, μηδ' ἀφέντ' ἔαν,
εἰ ζῶντ' ἐκείνον εἰσιδεῖν θέλοι ποτέ. 755

V. 723. *τύχοι* I have received from I. The same form is written above the line in Mosq. B. and Lips. b. Vulg. *τύχη*.

χοι] There is nothing unusual in the united words *ἐνδοθεν στέγης* ἔξω. Its difference from the more simple phrase *ἐκ τῆς στέγης* may be better shewn by the German language than by the Latin. That means: aus dem Innern des Zeltes heraus, this aus dem Zelte. *Παρήκειν* is equivalent to *προσελθεῖν παρὰ αὐτόν*, i. e. τὸν Τεύκρον. Cf. v. 72. and my remarks in Cens. p. 155 sqq. Teucer was unwilling that Ajax should come to him; but preferred going to Ajax. The words *πρὶν — τύχοι* have the same signification as *ἀλλ' αὐτὸς πρὸς τὸν Αἴαντα παρελθεῖν βούλεται*. Similar is the sense in Ant. 308: οὐχ ὕμιν Ἀιδης μούσων ἀρκέσει, πρὶν ἂν ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὄβριον, where see the Scholiast's note.

V. 725. *θεοῖσιν — χόλου*] So Eur. Med. 896: καὶ διαλλάχθῃθ' ἅμα τῆς πρόσθεν ἐχθρας ἐς φίλους μητρὸς μετὰ.

V. 727. Schol.: *εἵπερ τι Κάλχας*: εἰς παροιμίαν ὁ στίχος παρῆται, ἣν καὶ Ἀριστοφάνης ἀναγράφει.

V. 729. *τοσοῦτον — ἐτύγγανον*] *οἶδα* and *ἐτύγγανον* are rightly joined, for καὶ παρὼν ἐτύγγανον is the same as and I myself heard it.

V. 730. *ἐκ γὰρ συνέδρου — κύκλου*] The council and royal circle is put to express the circle of kings or leaders who sit in council. For the particle γὰρ see at Ant. 238 sq.

V. 731. *ολος — δόλῃ*] See v. 456. note.

- ἔλα γὰρ αὐτὸν τῇδε θῆμέρα μόνῃ
 δίας Ἀθάνας μῆνις, ὥς ἔφη λέγων.
 τὰ γὰρ περισσὰ κἀνόητα σώματα
 740 πίπτειν βαρελαῖς πρὸς θεῶν δυσπραξίαις
 ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν 760
 βλαστῶν, ἔπειτα μὴ κατ' ἀνθρώπον φρονεῖ.
 κείνος δ' ἀπ' οἴκων εὐθύς ἐξορμώμενος
 ἄνους καλῶς λέγοντος εὐρέθη πατρός.
 745 ὁ μὲν γὰρ αὐτὸν ἐννέπει· τέκνον, δόρει
 βούλου κρατεῖν μέν, σὺν θεῷ δ' ἀεὶ κρατεῖν. 765
 ὁ δ' ὑπικόμπως κἀφρόνως ἡμίψατο·

V. 739. I have written κἀνόητα with Suidas. MSS. κἀνόνητα, which neither agrees with this passage nor with v. 1244. See my remarks in fab. Aj. not. 7.

V. 745. δόρει is my own conjecture. Cf. Oed. C. 619.

V. 737. ἔλα] The use of the verb ἐλαύνειν is explained at vs. 287 sq. Τῇδε θῆμέρα is used in vs. 759. 1362. and Oed. R. 1283.

V. 738. ὥς ἔφη λέγων] Triclinius: τὸ ἔφη καὶ τὸ λέγων ἐν παραλλήλῳ τινὲς οἰόνται· τὸ δ' οὐ τοιοῦτον, ἀλλ' ὥσπερ φάμεν τοιαῦτα ἔφη, δημηγορῶν, οὕτω καὶ τοῦτο, οὕτως· ἔφη καὶ οἶονεῖ ἀπεφάνητο, λέγων τὸν περὶ τοῦ Αἰάντος λόγον. So Phil. 55: τὴν Φιλοκτήτου σε δεῖ ψυχὴν ὅπως λόγοισιν ἐκκλέψει λέγων. Ant. 227. Demosth. de rebus Chers. p. 108, 14: καὶ λέγων (i. e. ἐν τῇ δημαγορίᾳ) εἶπεν οὕτω πως· εἶπέ μοι, βουλευέσθαι, ἔφη, κτλ.

V. 739. Schol.: τὰ γὰρ περισσὰ· τὰ παρὲλκοντα καὶ ἀχρησίμα καὶ πέρα τοῦ μέτρου, τὰ χωρὶς δικαίου. Neve quotes Herod. VII, 10: ὁρᾷς τὰ ὑπερέχοντα ζῶα ὥς κεραυνοὶ ὁ θεός, οὐδὲ ἔα φανταζεσθαι, τὰ δὲ μικρὰ οὐδὲν μιν κινεῖ; ὁρᾷς δὲ, ὥς ἐς οἰκήματα τὰ μέγιστα αἰεὶ καὶ δένδρεα τὰ τοιαῦτα ἀποσκήπτει τὰ βέλεα; φιλέει γὰρ ὁ θεός τὰ ὑπερέχοντα πάντα κολοῦναι. For this use of the word ἀνόητα see my remarks in fab. Ajac. not. 7.

V. 740. πρὸς θεῶν δυσπρα-

ξίαις] The preposition πρὸς seems unnecessary; but see note on Ant. 193.

V. 741. ὅστις] This must be referred to the plural σώματα, meaning nearly the same as εἷς. Cf. Matth. §. 481. not. 1.

V. 741 sq. ἀνθρώπου—βλαστῶν] The phrase φύσιν βλαστῶν has the same meaning as φύσιν φύς or φύσιν ἔχων. See remarks in Cens. on v. 42. For the expression ἀνθρώπου φύσιν ἔχων, for the common ἀνθρώπος φύσιν γεγώς (see on v. 1231.), cf. Trach. 1062: γυνὴ δέ, θῆλυς οὕσα κοῦκ ἀνδρὸς φύσιν.

V. 743. εὐθύς ἐξορμώμενος] On εὐθύς joined with a participle see Matth. §. 565. not. 2. Rost §. 130. not. 3.

V. 745. αὐτὸν ἐννέπει] Sophocles here uses ἐννέπειν just as Homer the simple εἰπεῖν in the sense of addressing. Cf. Il. XII, 60. 210. XIII, 725. XVII, 237. XX, 375.

V. 745 sq. τέκνον—κρατεῖν] Lobeck quotes Hom. Il. IX, 254., where the father of Achilles addresses him in similar words on his setting out to battle.

V. 747. Schol.: παρατήρει κἀν-

- πάτερ, θεοῖς μὲν κἄν ὁ μὴδὲν ὦν ὁμοῦ
κράτος κατακτῆσαιτ'· ἐγὼ δὲ καὶ δίχα
750 κείνων πέποιδα τοῦτ' ἐπισπάσειν κλέος.
τοσόδ' ἐκόμπει μῦθον. εἶτα δεύτερον 770
δίας Ἀθάνας, ἥνικ' ὀτρύνουσά νιν
ἠὺδ' αὖτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
τότ' ἀντιφωνεῖ δεινὸν ἄβρόγητόν τ' ἔπος·
755 ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
ἴστω, καθ' ἡμᾶς δ' οὐποτ' ἐκρήξει μάχη. 775
τοιούσδε τοῖς λόγοισιν ἀστεργῇ θεᾶς
ἐκτῆσαι ὄργην, οὐ κατ' ἀνδρωπον φρονῶν.
ἀλλ' εἴπερ ἔστι τῇδε θῆμέρα, τάχ' ἂν
760 γενοίμεθ' αὐτοῦ ξὺν θεῷ σωτήριοι.
τοσαυτ' ὁ μάντις εἶπ'· ὁ δ' εὐθύς ἐξ ἔδρας 780
πέμπει με σοι φέροντα τάσδ' ἐπιστολάς
Τεῦκρος φυλάσσειν. εἰ δ' ἀπεστεργήμεθα.

V. 757. Hermann thinks we should read *τοιούσδε τοι*.

θάδε τὴν προςθήκην τοῦ ποιητοῦ, this use of the preposition *κατά*
ὅτι προσῆψα τῷ Αἴαντι γλωσσάρ- see Lobeck.
γίαν, *μονονουχὶ θεραπείων τὸν*
θεατὴν μὴ ἀχθεσθαι τῇ συμφορᾷ V. 757. Schol.: *ἀστεργῇ*
τοῦ Αἴαντος· *προσφωνούμενοι γὰρ* ἀμάλακτον, ἀδιάθετον. Lobeck
ἡδὴ τῇ ἀρετῇ αὐτοῦ, *σχεδὸν καὶ* adds: "This ὄργῃ θεᾶς may be
τῷ ποιητῇ ὀργίζονται. Cf. fab. Aj. seen in her behaviour; for, al-
not. 7. though able to turn aside the at-
tack of Ajax against the leaders
of the Greeks in many other ways,
she used that which bore with it
the greatest reproach and dis-
grace."

V. 748. Schol.: *ὁμοῦ· τὸ ὁμοῦ* V. 761 sqq. *ὁ δ' — Τεῦκρος*
ἀντὶ τῆς σὺν· τὸ δὲ ἐξῆς, θεοῖς So Phil. 371: *ὁ δ' εἰπ' Ὀδυσσεύς*.
ὁμοῦ. Cf. Matth. §. 264. Rost §. 98, 7.

V. 750. *ἐπισπάσειν*] Active
for middle. See v. 129, note.

V. 752 sqq. *δίας Ἀθάνας,* So Phil. 371: *ὁ δ' εἰπ' Ὀδυσσεύς*.
ἥνικ' κτλ.] Hermann and Cf. Matth. §. 264. Rost §. 98, 7.
Lobeck consider *Ἀθάνας, ἥνικ'* V. 761. *ἐξ ἔδρας*] The mes-
— *ἠὺδ' αὖτ' ἐπ' ἐχθροῖς χεῖρα* senger is ordered to hasten from
φοινίαν τρέπειν, where he then was, to bear the
τοτ' ἀντιφωνεῖ δεινὸν ἄβρόγητόν τ' ἔπος· orders given. From this we see
as put for *Ἀθάνας αὐ-* that Teucer wished to send to
θωπένης. As however, such an the friends of Ajax without the
example of anacoluthon is extre- least delay. In like manner *ἐξ*
mely rare, the passage is probably *ἔδρας* is placed immediately after
corrupt. Mehlhorn suggests the v. 769.

V. 756. *καθ' ἡμᾶς — μάχη]* V. 762. Schol.: *ἐπιστολάς·*
Battle will never break out *ἐντολάς.* So Oed. C. 1601. Trach. 493.
against us, i. e. where I shall
stand in the line of battle, the
enemy will never break in. For V. 763. *εἰ δ' ἀπεστεργήμεθα]*
If we have not obtained

οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

ΧΟΡΟΣ.

765 ὦ δαῖτα Τέκμησσα, δύσμορον γένος,
 ὄρα μολοῦσα τόνδ', ὅποι' ἔπη θροεῖ. 785
 ξυρεῖ γὰρ ἐν χορῷ τοῦτο, μὴ χαίρειν τινά.

ΤΕΚΜΗΣΣΑ.

τί μ' αὖ τάλαιναν, ἀρτίως πεπανμένην
 κακῶν ἀτρύτων, ἔξ ἔδρας ἀνίστατε;

ΧΟΡΟΣ.

770 τοῦδ' εἰσάκουε τάνδρος, ὡς ἦκει φέρων
 Αἰαντος ἡμῖν πρᾶξιν, ἣν ἤλγησ' ἐγώ. 790

ΤΕΚΜΗΣΣΑ,

οἴμοι, τί φῆς, ὦνθρωπε; μῶν ὀλώλαμεν;

ΑΓΓΕΛΟΣ.

οὐκ οἶδα τὴν σὴν πρᾶξιν, Αἰαντος δ' ὅτι,

V. 772. ὦνθρωπε; Dind.

what we wished to obtain, i. e. if we are come too late for the orders which we bear for the confinement of Ajax to his tent. Compare the verb ἀμαρτάνειν in a like signification, for which see on El. 1188.

V. 765. Schol.: ὦ δαῖτα Τέκμησσα· τίνος ἔνεκεν οὖν ἐποίησεν ἐξιούσαν τὴν Τέκμησσαν; ἵνα μετὰ τοῦ χοροῦ ἀκούσῃ τὰ περὶ τοῦ Αἰαντος· ὡς ἐν τοῖς ἄλλοις δράμασιν, ἐν τε Ἠλέκτρῳ καὶ Οἰδίποδι, ἅμα τῷ χορῷ τὰς τῶν γυναικῶν προόδους ποιεῖ, ἵνα μὴ δισσολογώσιν οἱ ἄγγελοι. Ῥητέον οὖν, ὅτι ὁ Αἶας ἐκέλευσεν αὐτὴν κατ' οἶκον εὐξασθαι τοῖς θεοῖς, εἰπὼν, καὶ δῶμα πάκτου. οὐδὲ μὴν αἰχμαλώτου σχῆμα ἔχουσιν ἔδει συνεχῶς ἐξίεναι, μάλιστα ἐν τοιοῦτῳ καιρῷ ἡγροπνηκυῖαν καὶ παρηκολουθηκυῖαν τῇ τοῦ Αἰαντος μανίᾳ· ἔδει οὖν μέγα τι φανῆναι τὸ ἐξαγὼν αὐτήν· διὸ πρὸς τὸν χορὸν ἐδέησε πρῶτον εἰπεῖν, οἷός τις ἐπὶ μεγάλῃ προφάσει ἐγκαλοῦνται αὐτήν. ἄλλως τε οἱ ἀπὸ τοῦ χοροῦ

οἰκειότεροί εἰσιν, ὡς πολῖται τοῦ Αἰαντος, ὥστε καὶ ὁ ἄγγελος καλῶς οὐκ ἐξήτησε μείζον πρόσωπον, ἀλλὰ τὸν Αἰαντα οὐ καταλαβὼν ἔνδον, πρὸς τὸν χορὸν φησιν. εἰς ἀνάγκην δὲ γεγονῶς ὁ ποιητὴς τοῦ διλογησά, οὐδαμοῦ προσκορῆς ἐγένετο, ἀλλὰ τὰ δευτέρῃ διὰ βραχέων ἐξήνεγκεν. Hermann remarks on the passage: δαῖτα means wretched. In this sense the word has a Doric form even in Iambic systems, but when it means hostile, the common form δηῖος is used. In the choral odes the Doric form serves for both significations.

V. 767. Schol.: μερὶ βάρους δυνεῖται τοῦτο τὸ πρᾶγμα, ὥστε μὴ χαίρειν. ἔστι δὲ παροιμία ἐπὶ τῶν ἐπικινδύνων πραγμάτων ξυρεῖ ἐν χορῷ.

V. 770. φέρων] Bearing word. So Ant. 1172. Oed. C. 420.

V. 771. Schol.: ἤλγησα· ἀλγεινῶς ἤκουσα. On the accusative see Matth. §. 414, 12. Rost §. 104. not. 3.

V. 773. Schol.: πρᾶξιν· τὴν

θυραῖος εἶπερ ἐστίν, οὐ θαρσῶ πέρι.

ΤΕΚΜΗΣΣΑ.

775 καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν, τί φῆς.

ΑΓΓΕΛΟΣ.

ἐκείνον εἰργεῖν Τεῦκρος ἐξεφίεται 795
σκηνῆς ὕπαυλον, μὴδ' ἀφιέναι μόνον.

ΤΕΚΜΗΣΣΑ.

ποῦ δ' ἐστι Τεῦκρος; καπὶ τῷ λέγει τάδε;

ΑΓΓΕΛΟΣ.

πάρεστ' ἐκείνος ἄρτι· τήνδε δ' ἐξοδον
780 ὀλεθρίαν Αἴαντος ἐλπίζειν φέρει.

ΤΕΚΜΗΣΣΑ.

οἶμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών; 800

ΑΓΓΕΛΟΣ.

τοῦ Θεστορείου μάντεως καθ' ἡμέραν
τὴν νῦν ὃς αὐτῷ θάνατον ἢ βίον φέρει.

ΤΕΚΜΗΣΣΑ.

οὐ γὰρ, φίλοι, πρόστητ' ἀναγκαίως τύχης,

V. 780. I have written ἐλπίζειν φέρει from the conjecture of Bothe. MSS. ἐλπίζει φέρειν. See my remarks in Cens. p. 158 sqq.

V. 783. ὃς αὐτῷ I have written from my own conjecture. So also Fr. Jacobs. MSS. ὅτ' αὐτῷ, which is obscure.

τύχην, εἰτ' οὖν εὐπραγίαν, εἰτ' οὖν δυσπραγίαν. This use of the word πράξις is explained at Trach. 148 sq. Compare El. 1110: οὐκ οἶδα τὴν σὴν κληδόνα.

V. 775. Schol.: ὥστε μ' ὠδίνειν· οἰκεῖον γὰρ γυναικί· χαλεπώτατον δὲ τῶν γυναικείων πόνων ἡ ὠδὶς. Neve quotes Trach. 42. 325. Eurip. Iph. A. 1221: μητρόσ, ἡ πρὶν ὠδίνουσ' ἐμὲ νῦν δευτέραν ὠδῖνα τήνδε λαμβάνει. τί φῆς means: I dread what it is that you say.

V. 777. Schol.: ὕπαυλον· ἐν δόμυχον, ὑπὸ τὴν αὐλήν τῆς σκηνῆς. Cf. 313.

V. 778. Schol.: καπὶ τῷ· ἐπὶ τίνι, διὰ τί.

V. 779 sq. τήνδε — φέρει] In these words the messenger replies to the question of Tecmessa: ἐπὶ τῷ λέγει τάδε; so that the sense is: he says that he fears lest this departure of Ajax prove fatal. For this use of the verb ἐλπίζειν see on Trach. 293 sq.

V. 782. τοῦ — μάντεως] Hom. Il. I, 69: Κάλχας Θεστορίδης, οἰωνοπόλων ὃς ἄριστος.

V. 782 sq. καθ' ἡμέραν — φέρει] I.e. who this day proclaims to him life or death. For the relative pronoun placed after its case see Ant. 135.

V. 784. Schol.: πρόστητ' ἀναγκαίως τύχης· ἐπικουροὶ γίγνεσθε τῆς κατεπειγουσῆς δυστυχίας. This is an unusual ex-

- 785 καὶ σπεύσαθ' οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλλούς 805
ζητεῖτ' ἴοντες τάνδρὸς ἔξοδον κακῆν.
ἐγνωκα γὰρ δὴ φωτὸς ἡπατημένη
καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
790 οἴμοι, τί δράσω, τέκνον· οὐχ ἰδρυτέον.
ἀλλ' εἰμι κἀγὼ κείσ', ὅποιπερ ἂν σθένω. 810
χωρῶμεν, ἐκγονῶμεν· οὐχ ἔδρας ἀκμή,
σώζειν θέλοντες ἄνδρα γ', ὃς σπεύδοι θανεῖν.

ΧΟΡΟΣ.

- χωρεῖν ἔτοιμος, κοῦ λόγῳ δέλω μόνον.
795 τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται.

V. 793. This line is bracketed by Dindorf. For *σπεύδῃ*, the reading of the MSS., I have, with other editors, adopted *σπεύδοι*.

pression, quite without precedent, *προστέῃναι* τινος, signifying to ward off, or to struggle against anything. For the words *ἀναγκαίως τυχῆς* see v. 477.

V. 785. καὶ σπεύσαθ' οἱ μὲν Τεῦκρον — μολεῖν] Instead of the neuter verb *μολεῖν*, which depends on *σπεύσατε* (cf. vs. 812, 1165.), one might have expected a transitive verb, having the signification of fetching. There is a similar use Oed. C. 246: *ἄντομαι — τὸν ἄθλιον αἰδοῦς κῦρσαι* for *ἄντομαι τῷ ἄθλῳ μεταδιδόναι αἰδοῦς*. So in v. 822: *εὐνούστατον ἔμοι — θανεῖν* is the same as *εὖν. ἔμοι κτανεῖν με*. Akin to this are the words in v. 106: *θανεῖν οὔτι πω θέλω*, for *κτανεῖν οὔτι πω θέλω*.

V. 786 sq. οἱ δ' ἐσπέρους κτλ.] For the sentiment Neve compares Eur. Or. 1250 sqq.: *χωρεῖτ', ἐπειγόμεσθ'· ἐγὼ μὲν οὖν τρίβον τόνδ' ἐκφυλάξω τὸν πρὸς ἡλίου βολάς. — καὶ μὴν ἐγὼ τόνδ', ὃς πρὸς ἐσπέραν φέρει*. On the verb *ἵνα* with the accusative see at Philoct. 144 sq.

V. 788. φωτὸς ἡπατημένη] The genitive depends on the participle; see at Phil. 3. and Oed. C. 1316.

V. 792. οὐχ ἔδρας ἀκμή] Brunck quotes Eur. Or. 1292: *οὐχ ἔδρας ἁγών*. See on Phil. 12. The passage is parenthetical.

V. 793. ἄνδρα γ' — θανεῖν] Him indeed, who is hurrying, to death, i. e. Ajax.

V. 794 sq. *χωρεῖν — ἔψεται*] With these words the Chorus and Tecmessa quit the scene. The same exit takes place, says Lobeck, in the Eumenides of Aeschylus, and in the Alcestis and Helena of Euripides, either for the sake of shifting the scenery, or for some other purpose. And this is very likely, from the practise of using machines for changing the scenery (*περίακτοι*), and the remark of the Scholiast that this was rare among the ancients. They generally made use of messengers, according to the design of Aeschylus, who τὸ ὑπὸ σκητῆς ἀποδηγήσκειν ἐπενόησεν, ὡς μὴ ἐν φανερῷ σφάττοι, Philostr. V. Ap. VI, 11, 244.

Α Ι Α Σ.

Ὁ μὲν σφαγεὺς ἔστηκεν, ἧ τομώτατος 815
 γένοιτ' ἄν, εἴ τῳ καὶ λογίζεσθαι σχολή,
 δῶρον μὲν ἀνδρός, Ἑκτορος, ξένων ἐμὸι
 μάλιστα μισηθέντος ἐχθίστου θ' ὄρᾱν.
 800 πέπηγε δ' ἐν γῇ πολεμία τῇ Τρωάδι,
 σιδηροβρῶτι θηγάνῃ νεκρονῆς
 ἔπηξα δ' αὐτὸν εὖ περιστείλας ἐγὼ

V. 796. Schol.: ὁ μὲν σφα-
 γεὺς ἔστηκεν· μετὰκειται ἡ
 σκηνη ἐπὶ ἐρήμῳ τινὸς χωρίῳ,
 ἐνθα ὁ Αἴας, εὐτρεπίσας τὸ ξίφος,
 φησὶν τινα πρὸ τοῦ θανάτου προ-
 φέρεται, ἐπεὶ γελοῖον ἦν κωφὸν
 εἰσελθόντα περιπεσεῖν τῷ ξίφει.
 Ἔστι δὲ τὰ τοιαῦτα παρὰ τοῖς
 παλαιοῖς σπάνια· εἰώθασι γὰρ τὰ
 πεπραγμένα δι' ἀγγέλων ἀπαγγέ-
 λειν. Τί οὖν τὸ αἴτιον; Φθάνει
 Αἰσχύλος ἐν Θρήσσαις τὴν ἀναίρε-
 σιν Αἰάντος δι' ἀγγέλου ἀπαγγέ-
 λας. Ἰσως οὖν καινοτομεῖν βουλό-
 μενος καὶ μὴ καταχολοῦνθαι τοῖς
 ἑτέροις τινὸς ὑπ' ὅσιν ἐθήκε τὸ
 δρώμενον, ἡ μᾶλλον ἐκπλήξαι βου-
 λόμενος· εἰκὴ γὰρ κατηγορεῖν ἀν-
 δρός παλαιοῦ σὺν ὅσιν. — πῆξας
 δὲ τὸ ξίφος ταῦτα φησιν. Lobeck
 remarks, that Sophocles must have
 so contrived the scene, that the
 spectators could behold Ajax fall-
 ing upon his sword, but only at a
 distance, and, as it were, through
 a lattice, because hidden by the
 border of a wood. Hence the
 Semi-Chorus entering again by
 the εἰσοδοὶ did not behold the
 dead body, but Tecmessa, coming
 from the inner scene, pointed out
 the unhappy spectacle as near to
 the Chorus, in v. 888: Αἴας δὲ
 ἡμῖν κείται κτλ. The place from
 whence Tecmessa issues, after
 beholding the slaughter, is called
 νάπος, as is Cicero ad Herenn.
 I, 11: Aīax in silva postquam
 rescivit, quae per insaniam
 fecisset, gladio occubuit.

Ibid. ὁ μὲν σφαγεὺς] Ajax
 with great force describes his
 sword as his executioner. These

words answer to v. 804. ἐκ δὲ
 τῶνδ' ἐμοὶ κτλ.

V. 797. εἴ τῳ — σχολή] If
 to any one, i. e. if to me
 about to die, there is time
 even for consideration.
 Schol.: πρέπον γὰρ ἂν εἴη τῷ
 ἀπηυδακτόντι ἀλογίστως ἵεναι ἐπὶ
 τὸ προκείμενον· ἔπεται δὲ τῷ λό-
 γῳ, ὅτι τοῖς καρτερικοῖς καὶ ἀπαξ
 κρίνασι περὶ τινος οὐ γίνεται ἀνα-
 βολὴ οὐδὲ μετάνοια.

V. 798—803. δῶρον — θά-
 νειν] Ajax relies, according to
 this statement, on three arguments,
 that his death will immediately re-
 sult from falling upon his sword,
 first, because it is the gift of an
 enemy, secondly, because it is
 fixed in hostile earth, and finally,
 because he has himself firmly
 planted it in the ground. It is
 also evident that the poet has
 studied to comprise the respective
 members of the sentence, in which
 the reasons are contained, within
 an equal compass. Hence, to
 prevent the second part (vs. 800
 sq.) from occupying only one verse,
 he added a common-place remark,
 that it was fresh sharpened, and
 to the third, for a like reason,
 εὐνούστατον — θανεῖν.

V. 798 sq. ἀνδρός — μιση-
 θέντος] The proper noun Ἑκτο-
 ρος is in apposition, and therefore
 separated from the other words
 by a comma. — On the gift itself
 see at v. 1002. Ajax, as is well
 known, is everywhere represent-
 ed by Homer as most hostile to
 Hector. Cf. II. XIII, 809. XVII, 128.

V. 802. Schol.: περιστείλας·

- εὐνούστατον τῷδ' ἄνδρι διὰ τάχους θανεῖν.
 οὕτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδ' ἐμοὶ
 805 σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκός, ἄρκεσον.
 αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν. 825
 πέμψον τιν' ἥμιν ἄγγελον κακὴν φάτιν
 Τεύκρῳ φέροντα, πρῶτος ὧς με βασιτάσῃ
 πεπτῶτα τῷδε περὶ νεοφρόντων ξίφει,
 810 καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος
 ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ. 830
 τοσαῦτά σ', ὦ Ζεῦ, προστρέπω. καλῶ δ' ἄμα
 πομπαῖον Ἑρμῇν χθόνιον εὐ με κοιμίσαι,

εὐτρεπίσας, διαχειρισάμενος, περι-
 σφίγξας ἐν τῇ γῇ. The last is the
 true interpretation, so that εὐ
 περιστέλλειν τὸ ξίφος means: to
 fix and plant the sword in the
 earth, so that it may adhere most
 firmly.

V. 803. εὐνούστατον — θα-
 νεῖν] Ajax naturally calls that
 sword which he had received as
 a gift from one of his greatest
 enemies, and which was now fixed
 in a hostile earth, εὐνούστατον
 εἶναι. For the more bitter the
 slayer (i. e. the sword) was against
 Ajax, the more ready it would be
 to inflict the desired wound; but
 the more prepared for inflicting
 death, the more grateful to him
 whose greatest wish was to die.
 — On the infinitive θανεῖν de-
 pending upon εὐνούστατον see at
 v. 785. Schol.: τῷδ' ἄνδρι·
 ἐμοί. — λείπει τὸ ὥστε ὥστε διὰ
 τάχους θανεῖν.

V. 804. Schol.: εὐσκευοῦμεν·
 καλῶς παρεσκευάσμεθα, καὶ ἔχο-
 μεν πάντα ὧν δεῖ πρὸς θάνατον.
 — ἐκ δὲ τῶνδ' οἶον τὸ δὲ με-
 τὰ ταῦτα. Cf. v. 529.

V. 805—825. σὺ πρῶτος —
 πανδῆμου στρατοῦ] The poet
 makes Ajax invoke Jove, Mercury
 and the Furies, Jove, as being the
 author of his race, he entreats not
 to suffer him to be disgraced when
 dead, by the refusal of sepulchral
 rites; Mercury, that he will lead

him to the shades by an easy
 route; and the Furies, to avenge
 his death with heavy penalties upon
 those through whose insults he is
 about to perish thus miserably. He,
 whose death remained unavenged,
 could never hope for quiet among
 the shades.

V. 805. καὶ γὰρ εἰκός] Be-
 cause founder of his race. Cf. fab.
 Aj. not. 1.

V. 808. βασιτάσῃ] Neither here,
 nor in v. 920. does βασιτάσῃ mean
 to raise up, but to take hold
 of for the purpose of lifting, i. e.
 to bury, in this passage. See on
 El. 1445.

V. 809. πεπτῶτα — ξίφει] Ajax
 was about to fall upon his
 sword fixed into the earth, so that
 he would necessarily enfold the
 sword on all sides in falling. Hence
 the expression πεπτῶτα περὶ ξί-
 φει, and v. 899. κρυφαῖα φασγά-
 νη περιπτυγῆς.

V. 812. Schol.: προστρέπω·
 κατεντικῶς λέγω· προστροπαιοὶ
 γὰρ οἱ ἵκονται. See on Oed. R. 41.
 An accusative of the person is put,
 because προστρέπω has the same
 meaning as ἵκτεσθαι.

V. 813. Schol.: πομπαῖον·
 τὸν ψυχοπομπόν. Eurip. Med. 759:
 ἀλλὰ σ' ὁ Μαιῶς πομπαῖος ἀναξ
 πελάσεις δόμοις. Diogen. L. VIII,
 31: τὸν Ἑρμῇν ταμίαν εἶναι τῶν
 ψυχῶν καὶ διὰ τοῦτο πομπαῖον λέ-
 γεσθαι καὶ ἐμπολαῖον καὶ χθόνιον.

- ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι
 815 πλευρὰν διαβῆξαντα τῷδε φασγάνῳ.
 καλῷ δ' ἄρωγους τὰς αἰεὶ τε παρθένους, 835
 αἰεὶ δ' ὀρώσας πάντα τὰν βροτοῖς πάθη,
 σεμνὰς Ἑρινῦς τανύποδας, μαθεῖν ἐμέ,
 819 πρὸς τῶν Ἀτρειδῶν ὥς διόλλυμαι τάλας. 838
 ἔτ', ὦ ταχεῖαι ποῖνιμοί τ' Ἑρινύες,
 825 γένεσθε, μὴ φείδεσθε, πανδήμον στρατοῦ,
 σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν, 845
 Ἥλιε, πατροφᾶν τὴν ἐμὴν ὅταν χθόνα
 ἰδῇς, ἐπισχὼν χρυσόνωτον ἡνίαν
 ἄγγειλον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν
 830 γέροντι πατρὶ τῇ τε δυστήνῳ τροφῷ.
 ἦ πον τάλαινα, τήνδ' ὅταν κλύῃ φάτιν, 850

V. 817. αἰεὶ θ' ὁρ. Dind.

V. 819. The four following verses are found after this one in all the MSS.:

καὶ σφας κακοῦς κἀκίστα καὶ πανωλίθρους
 ξυναρπάσειαν, ὥσπερ εἰς ὁρᾶς' ἐμὲ
 αὐτοσφαγῇ πίπτοντα, τῶς αὐτοσφαγεῖς
 πρὸς τῶν φιλίστων ἐκγόνων ὀλοῖατο.

For my reasons for rejecting them, see Cens. p. 165 sqq.

V. 814. Schol.: ξὺν ἀσφα- epithet of the Furies, and was
 δάστῳ· ἀσκαρίστῳ καὶ σπασμὸν given to them by the Athenians;
 μὴ ἔχοντι, ἀντὶ τοῦ συντόμῳ· cf. Pausan. II. 11, 4. The same
 ὅπως καιρίως τῆς πληγῆς γινομέ- deities are also called τανύποδες,
 νης μὴ προγενέσθαι σπασμὸν, walking with long steps, be-
 μηδὲ πολλὴν ἐν τῷ θανάτῳ δια- cause they pursue the wicked with
 τριβήν. καὶ παρ' Ἑσπερίδῃ· ὁ δ' lengthened strides. Hence they are
 ἐσφαδάξεν οὐκ ἔχων ἀπαλ- called ταχεῖαι immediately after.
 λαγὰς. Σφαδάζειν δὲ ἔλεγον τὸ Schol.: τὰς ἀνοπίαστας ἐπιού-
 σπᾶσθαι καὶ σφακελίζειν.

V. 816. Schol.: τὰς αἰεὶ τε V. 825. Schol.: τὸ ἐξῆς· γέν-
 παρθένους· μυθικόν ἐστι τὸ λέ- εσθε τοῦ πανδήμου στρατοῦ, μὴ
 γειν τὰς Ἑρινύας αἰεὶ παρθένους· φείδεσθε. Cf. vs. 68 sq. with my
 νῦν δὲ τὰς ἀδωροδοκίτους καὶ οὐχὶ note, and Schaefer on Demosth.
 χραισθῆναι δωροῖς δυναμένας ὑπὸ c. Aristog. p. 782, 16.

V. 817. αἰεὶ δ' ὀρώσας — πᾶ- V. 826 sqq. σὺ δ', ὦ τὸν αἰ-
 θῆ]. On the particle δὲ opposed πὺν κτλ.] Why the Sun is direct-
 to τέ see at Trach. 140. Cf. Ro st ed to undertake the office of mes-
 §. 134. annot. 1. α. For the sen- senger, is shewn at Trach. 96.

siment cf. Oed. C. 42: τὰς πάνθ' V. 828. χρυσόνωτον ἡνίαν] Of bridles bordered on the
 ὀρώσας Εὐμενίδας. upper surface with gold Lo-
 V. 818. σεμνὰς Ἑρινῦς τα- beck treats at length on this
 νύποδας] Σεμναί is an usual passage.

- ἦσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.
 ἀλλ' οὐδὲν ἔργον ταῦτα θρηνηῖσθαι μάτην,
 ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.
- 835 ὦ θάνατε, θάνατε, νῦν μ' ἐπίσκεψαι μολῶν·
 καίτοι σέ μὲν κάκει προσανδήσω ξυνῶν. 855
 σέ δ' ὦ φαεινῆς ἡμέρας τὸ νῦν σέλας,
 καὶ τὸν διφρευτήν Ἥλιον προσεννέπω
 πανύστατον δῆ, κοῦποτ' ἀνδὺς ὕστερον·
- 840 ὦ φέγγος, ὦ γῆς ἱρὸν οἰκείας πέδον
 Σαλαμῖνος, ὦ πατρῶον ἐστίας βᾶθρον, 860
 κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροπον γένος,
 κρήναι τε, ποταμοί θ' οἶδε, καὶ τὰ Τρωϊκὰ
 πεδία προσανδῶ, χαίρετ' ὦ τροφῆς ἐμοί·
- 845 τοῦθ' ὕμνῳ Αἴας τοῦπος ὕστατον θροεῖ,
 τὰ δ' ἄλλ' ἐν Αἰδου τοῖς κάτω μυθήσομαι. 865

V. 833. οὐδὲν ἔργον] There is no need. See v. 11. note.

V. 834. σὺν τάχει τινί] This expression is explained at Oed. R. 80. Not unlike is the phrase τάχα τι, for which Sophocles has yet more widely used ἐν τάχει τι in Oed. C. 500.

V. 835. ὦ θάνατε, θάνατε, πῶς αἶε καλούμενος οὕτω κατ' ἡμαρ οὐ δύνα μολεῖν ποτε;

V. 838. καὶ τὸν — προσεννέπω] I. e. καὶ σέ, ὦ Ἥλιε, προσεννέπω. So 843 sq.: τὰ Τρ. πεδία προσανδῶ. In like manner the nominative τὸ σύντροπον γένος is joined with the vocatives. See on v. 73.

V. 841. πατρῶον — βᾶθρον] See v. 135. note. The Scholiast well explains βᾶθρον by ἡ βάσις τῆς ἐστίας.

V. 842. κλειναί τ' Ἀθῆναι] The Scholiast remarks: τῶν Ἀθηναίων μέμνηται διὰ τὴν συγγένειαν, καὶ ὅτι ἐν Ἀθήναις ὁ ποιητὴς ἠγωνίζετο, ἐπισπώμενος αὐτοὺς εἰς εὐνοίαν. See on v. 200.

V. 843. Schol.: κρήναι τε — Τρωϊκὰ ἐν ἀρχῇ ἔφη, πολεμία τῇ Τρωάδι. ἐπὶ δὲ τῷ τέλει καὶ

τὰς κρήνας καὶ τοὺς ποταμοὺς καλεῖ, παρ' οἷς μέλλει τελευτᾶν. καὶ ἐστὶν εὐσεβοὺς ἀνδρὸς ἐξευμενίζειν πρὸ τοῦ θανάτου θεοὺς, τόπους, χώραν, πατρίδα, ἀδελφούς, ὥστε μετ' εὐμενείας ἀποθανεῖν. Ἰσως δὲ καὶ ἐπιμαρτυρούμενος λέγει. The dying Ajax bids farewell to the plain, the rivers, and fountains of Troy just as Philoctetes (cf. Phil. vs. 1452 sqq.) on quitting Lemnos, who, although he had past a most wretched life in that island, yet bids farewell to its fountains and rocks.

V. 845 sq. Schol.: τοῦθ' ὅμῳ Αἴας περιπαθῶς καὶ τὸ ὄνομα ἀνακαλεῖται. δεῖ δὲ ὑπονοῆσαι, ὅτι περιπίπτει τῷ ξίφει, καὶ δεῖ καρτερόντινα εἶναι τὸν υποκριτὴν, ὥς ἀξίαι τοὺς θεατὰς εἰς τὴν τοῦ Αἴαντος φαντασίαν, ὅποια περὶ τοῦ Ζακυνθίου Τιμοθέου φασίν, ὅτι ἤγε τοὺς θεατὰς καὶ ἐφυγαγώγει τῇ υποκρισίει, ὥς σφαγέα αὐτὸν κληθῆναι. In an ancient coin preserved by Patini in Famm. Rom. p. 304., Ajax is represented falling upon his sword fixed in the earth, in the same manner as Sophocles relates him to have perished.

ΗΜΙΧΟΡΟΣ Α.

πόνος πόνῳ πόνον φέρει.

πᾶ, πᾶ,

πᾶ γὰρ οὐκ ἔβαν ἐγώ;

850 κοῦδεις ἐπίσταται με συμμαθεῖν τόπος.

ἰδού,

δοῦπον αὖ κλύω τινά.

870

ΗΜΙΧΟΡΟΣ Β.

ἡμῶν γε ναὸς κοινόπλουν ὁμιλίαν.

ΗΜΙΧΟΡΟΣ Α.

τί οὖν δή;

ΗΜΙΧΟΡΟΣ Β.

855 πᾶν ἐστίβηται πλευρὸν ἔσπερον νεῶν.

ΗΜΙΧΟΡΟΣ Α.

ἔχεις οὖν;

875

ΗΜΙΧΟΡΟΣ Β.

πόνου γε πλήθος κοῦδὲν εἰς ὄψιν πλέον.

V. 847—859. Hermann divides these lines into a proodus, two sets of strophes, and an epode, and portions them among the five persons of the first, and the two of the second semi-chorus. (Vs. 847—850. A. α'. 851. 852. A. β'. 853. A. γ'. 854. A. δ'. 855. B. α'. 856. A. δ'. 857. B. β'. 858. 859. A. ε'.)

V. 847 sqq. The Chorus, who had gone in search of Ajax, now return divided into two parts, one of which passes towards the west, the other towards the east. The first, which had gone towards the east, comes forward, and the other follows in v. 853. Schol.: οἱ ἀπὸ τοῦ Χοροῦ προΐσιν, ὥσπερ ἐκ διαφόρων τόπων κατ' ἄλλην καὶ ἄλλην εἰσόδον, ζητοῦντες τὸν Αἴαντα, καὶ ἡ Τέκμησσα ἐξ ἄλλων, ἦτις καὶ πρώτη ἐπιτογᾶνει τῷ πτώματι.

V. 847. πόνος — φέρει] For the dative πόνῳ see Matth. §. 403. a. not. For the iteration Lo-beck compares Aesch. Pers. 1035: δόσιν κακὰν κακῶν κακοῖς.

V. 850. κοῦδεις — τόπος]

Unless the passage is corrupt, we must accept the usual interpretation: nor does any place have knowledge of Ajax, that I may be able to share it.

V. 851. ἰδού] The Greeks often use this word when they wish to direct attention to a sound or noise. See on Oed. C. 1466. and Phil. 187.

V. 852. Schol.: δοῦπον· ἐλπίζοντες τῷ Αἴαντι περιπσεῖν.

V. 853. ἡμῶν γε — ὁμιλίαν] I. e. us, the companions of the same voyage. The accusative depends on the preceding verb κλύω. On the double genitive see at v. 54., on the phrase κοινόπλουν ὁμιλίαν at El. 1083.

ΗΜΙΧΟΡΟΣ Α.

ἀλλ' οὐδὲ μὲν δὴ τὴν ἄφ' ἡλίου βολῶν
κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

(σ τ ρ ο φ ή.)

ΧΟΡΟΣ.

- 860 τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων
ἄλιαδᾶν ἔχων ἀϋπνους ἄγρας, 880
ἢ τίς Ὀλυμπιάδων θεῶν ἢ ζυτῶν
Βοσπορίων ποταμῶν τὸν ὠμόθυμον
εἰ ποθι πλαζόμενον λεύσσω 885
865 ἄπνιοι; σχέτλια γὰρ

V. 858. ἀλλ' οὐδὲ μὲν δὴ] τὸν ὠμόθυμον. On the expression
These particles are with great correctness placed thus. So in El.
913: ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοῦς φιλεῖ τοιαῦτα πράσσειν οὔτε δρᾶσ' εἰλάνθανεν. Trach. 1128: ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρεῖς, and El. 103: ἀλλ' οὐ μὲν δὴ λήξω θρήνων. Οὐ μὲν δὴ means profecto non, οὐδὲ μὲν δὴ profecto ne quidem, the German: gewiss auch nicht.

V. 858 sq. τὴν ἄφ' ἡλίου — φανείς] The accusative τὴν κέλευθον depends on the verb φανείς. So El. 1273: φιλιτάταν ὁδὸν φανῆναι. Instead of δηλοῖ φανείς, for which compare v. 472: δηλώσω — γεγώς, the poet might have used with greater brevity ἐφάνη. For the phrase ἡ ἄφ' ἡλίου βολῶν κέλευθος, Lobeck quotes among other passages Eur. Or. 1263: τρίβον τὸν πρὸς ἡλίου βολάς, and Herod. VII, 70: οἱ ἄφ' ἡλίου Αἰθίοπες.

V. 860 sqq. Schol.: τίς ἂν δῆτά μοι ὅλος ὁ Χορὸς εἰς ἔν συνελθὼν ταῦτα φησιν.

V. 860 sqq. Schol.: τίς ἂν φιλοπόνων ἄλιαδᾶν τίς τῶν αἰλίων αἰεὶ ἀγρυπνεῖν εἰδισμένων διὰ τὴν ἄγραν, ἢ τίς θεῶν Ὀλυμπιάς ἢ ποταμῶν ἰδρύς, τουτέστι Ναῖς, ἀπαγγέλλαι, εἰ πού λεύσσει

τὸν ὠμόθυμον. On the expression ἄγρας ἔχειν see at v. 557.

V. 862. τίς Ὀλυμπ. θεῶν] Lobeck rightly observes: the Oreads and Dryads of mount Olympus are here invoked through a negligence of geography frequent in the tragedians, who, as Strabo complains, L. X. 186. T. IV. mix up mount Olympus with the Trojan war instead of mount Ida. See at vs. 701 sq.

Ibid. Schol.: ζυτῶν τῶν θεόντων, παρὰ τὴν ὄσιν.

V. 863. Schol.: Βοσπορίων τῶν εἰς τὸν Βόσπορον θεόντων Τρωϊκῶν ποταμῶν· δύο δὲ εἰσι Βόσποροι· ὁ μὲν κατὰ τὴν Προποντίδα, ὁ δὲ Θρακικός, ὡς φησὶ Φιλίας. — Ἰσως τῶν Ἑλλήσποντιῶν. This is correct; see the comm. on Aesch. Pers. 722: ΑΤ. μηχαναῖς ἐξευξεν Ἑλλήσποντον, ὥς ἔχειν πόρον. ΑΔ. καὶ τόδ' ἐξέπραξεν, ὥς τε Βόσπορον κλῆσαι μέγαν; Ibid. 745: ὅστις Ἑλλήσποντον ἰδὸν δοῦλον ὥς δεσμώμασιν ἤλπισε σχῆσειν θεόντα, Βόσπορον ὅσον θεόν.

V. 864. εἰ ποθι] I. e. alicubi. For examples of this use see Lobeck. h. l.

V. 865 sqq. Schol.: σχέτλια γὰρ ἐμὲ· δεινὰ γὰρ πράγματα ἐμὲ τὸν ἐπιπόνως πλανηθέντα μὴ εὐθυδρομησαι εἰς τὸ τῆς ζητήσεως τέλος, καθὸ ὁ Αἰῶς ἐποίησατο τὴν

ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
 οὐρίῳ μὴ πελάσαι δρόμῳ,
 ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου. 890

ΤΕΚΜΗΣΣΑ.

ὦ μοί μοι.

ΧΟΡΟΣ.

870 τίνος βοή πάραυλος ἐξέβη νάπους;

ΤΕΚΜΗΣΣΑ.

ὦ τλήμων.

ΧΟΡΟΣ.

τὴν δουρίληπτον δύσμορον νύμφην ὄρω,
 Τέκμησσαν, οἴκτῳ τῷδε συγκεκραμένην. 895

ΤΕΚΜΗΣΣΑ.

οἴχακ', ὄλωλα, διαπεπύρθημαι, φίλοι.

ΧΟΡΟΣ.

875 τί δ' ἔστιν;

ΤΕΚΜΗΣΣΑ.

Αἴας ὅδ' ἡμῖν ἀρτίως νεοσφαγῆς

ἐφοδον· τοῦτο γὰρ ἂν εἴη οὖριον. For the plural *στέγλια* see Matth. §. 443, 1. *μακρῶν ἀλάταν πόνων* has the same signification as *μακροῦς ἀληθέντα πόρους*, and *ἀλᾶσθαι μακροῦς πόρους* is used in the same sense as *πόνους λατρεύειν* or *πόνων λατρεία*, which is used Trach. 820. See my remarks in Cens. on v. 42.

V. 868. *ἀλλ' ἀμεν. — ὅπου* I. e. *ἀλλὰ μὴ λεύσσειν, ὅπου ὁ ἀμενηνὸς ἀνὴρ ἔστιν*. See at Oed. C. 1212 sq. Hermann notices that the Chorus is the more indignant because, though strong in health, they were yet unable to overtake Ajax scarcely yet recovered from his disease.

V. 869. Schol.: *ὦ μοί μοι· Τέκμησσα βοᾷ ἐπιτυχοῦσα τῷ σώματι φαίνεται δὲ οὐδέπω ἐνοπτος οὖσα τῷ Χορῷ*.

V. 870. *πάραυλος* I. e. *ἐγγύς*. See on Oed. C. 782.

V. 871. Schol.: *ὦ τλήμων· τοῦτο ἐν τῷ ἐμφανεῖ γενομένη, ὅπερ δηλοῖ ὁ Χορός*.

V. 873. *οἴκτῳ τῷδε συγκ.* *Οἶκτος* here means the lamentations uttered by Tecmessa in vs. 869, 871. So Trach. 863: *κλύω τινὸς οἴκτου δι' οἴκων ἀρτίως ὀρμαμένον*. On the verb *συγκεράννυσθαι* see at Ant. 1289.

V. 874. *διαπεπύρθημαι* I am undone, I am lost. So the verb *πέρθειν*, as in v. 1198. Oed. R. 1456. Pind. Nem. III, 62. Ol. X, 45. Cf. Heindorf on Plat. Protag. p. 340. A.

V. 876. *ἀρτίως νεοσφαγῆς* So Trach. 1130: *τέθνηκεν ἀρτίως νεοσφαγῆς*. It is clear that the pronoun *ὅδε* is here used instead of the adverb of place, so as to mean here, in this place. So 1168. 1224.

κεῖται, κρυφαίῳ φασγάνῳ περιπτυχής.

ΧΟΡΟΣ.

ἄμμοι ἐμῶν νόστων·

900

ἄμμοι, κατέπεφνες, ἄναξ,

880 τόνδε συνναύταν, ὃ τάλας

ὃ ταλαίφρων γύναι.

ΤΕΚΜΗΣΣΑ.

ὥς ὥδε τοῦδ' ἔχοντος αἰάξειν πάρα.

ΧΟΡΟΣ.

τίνος ποτ' ἄρ' ἔρξε χειρὶ δύσμορος;

905

ΤΕΚΜΗΣΣΑ.

αὐτὸς πρὸς αὐτοῦ· δῆλον. ἐν γάρ οἱ χθονὶ

885 πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.

ΧΟΡΟΣ.

ἄμμοι ἐμᾶς ἄτας, οἷος ἄρ' αἰμάχθης,

V. 879. Hermann thinks that a syllable, such as καί, is lost after ἄναξ.

V. 883. ἔρξε is Hermann's conjecture. MSS. ἐπραξε.

V. 877. Schol.: κρυφαίῳ· ἀποκεκρυμμένῳ, εἰς δὲ δυνότι εἰς τὸ σώμα· τὸ δὲ περιπτυχής κυριώτατα μὲν ὠνόμασται, ἡμῖν δὲ δυσμετάβλητον. τινὲς δὲ περικεκλυσμένους. See v. 800. note.

the Chorus ask the nurse, when they had heard that Deianira had perished by her own hand, who had put that woman to the sword. It was sometimes customary with those about to commit suicide, to order some faithful friend or servant to stab them.

V. 880. Schol.: τόνδε συνναύταν· ἀντὶ τοῦ ἐμέ, τὸν Χορόν, συνήθως.

V. 884 sq. Schol.: ἐν γάρ οἱ χθονὶ· αὐτὸ τὸ σχῆμα, φησί, δηλοῖ, ὅτι ὅφ' ἐαντοῦ ἀνηρέθη· πᾶν δὲ ἀμυντήριον καὶ δορυ καὶ ἔγχος καλοῦσιν οἱ νεώτεροι. περιπετὲς δέ, ὃ περιέπεσεν. Eustathius p. 644, 47: Σοφοκλῆς ἔγχος περιπετὲς εἰπεῖν ἐτόλμησεν, ὃ περιέπεσεν Ἀίας. Similar are the passages quoted by Lobeck, ἀγκιστρά περιπαρέντα τοῖς ληθύσι Aelian. H. A. XV, 10., ὀδόντες τῇ δαίρῃ περιπεύρονται Liban. Declam. T. VI. p. 1081., ἐαντῷ τὸ ξίφος περιέπειρε Io. Chrysost. Opp. T. III. 85. A.

V. 883. τίμος — δύσμορος] The Chorus ask the question: by whose hand has Ajax procured his death? This is evident even from the words of Tecmessa in her reply, αὐτὸς πρὸς αὐτοῦ, on which see at Trach. 877. For the Chorus, although there is no doubt but that they interpreted the words of Tecmessa in v. 883. to mean that Ajax had died by his own hand, nevertheless thought fit to make the inquiry, whether any one had put Ajax to death at his own request. So in Trach. 876.

V. 886. Schol.: οἷος ἄρ' αἰ-

- ἄφαρκτος φίλων· 910
 ἐγὼ δ', ὁ πάντα κωφός, ὁ πάντ' αἰδοῖς,
 κατημέλησα. πᾶ πᾶ
 890 κεῖται ὁ δυστράπελος δυσώνυμος Αἴας;

ΤΕΚΜΗΣΣΑ.

- οὔτοι θεατός· ἀλλὰ νιν περιπτυχεῖ 915
 φάρει καλύψω τῶδε παμπήδην, ἐπεὶ
 οὐδεις ἄν, ὅστις καὶ φίλος, τλαίη βλέπειν
 895 φουσῶντ' ἄνω πρὸς ῥίνας ἐκ τε φοινίας
 πληγῆς μελανθὲν αἶμ' ἀπ' οἰκείας σφαγῆς.
 οἶμοι, τί δράσω; τίς σε βαστάσει φίλων; 920
 ποῦ Τεῦκρος; ὥς ἀκμαῖος, εἰ βαίη, μόλοι
 πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρόσαι.

V. 887. ἄφαρκτος is my own conjecture. MSS. ἄφρακτος. Sophocles seems to have used only the form φάργγνυμι. Hesychius: ἄφρακτος· ἀφύλακτος. So also the Scholiast on this passage. We cannot admit the common reading on account of a gloss of the same grammarian: ἄφρακτος· ἀφύλακτος. Σοφοκλῆς Αἴαντι μαστιγοφόρῳ. In Dind. these four lines form but two.

μάχθης· μόνος ἡματώθης. Cf. Ant. 1175: αὐτόχειρ αἰμάσσεται.

V. 887. ἄφαρκτος φίλων] Not guarded by friends, as φίλων ἀκλαυτος Ant. 847.

V. 889. Schol.: πᾶ, πᾶ· τοῦτο κατ' ἄλλης ἀρχῆς· βουλόμενοι γὰρ τὸ σῶμα θεάσασθαι τοῦτο λέγουσιν, ὃ διακωλύει ἡ Τέκμησσα.

V. 890. Schol.: δυσώνυμος· ὥς καὶ αὐτὸς λέγει ὁ Αἴας. Cf. v. 422.

V. 893. Schol.: παμπήδην· παντελῶς, ὅλον τὸ σῶμα.

V. 895. ἄνω πρὸς ῥίνας] Lobeck, against the opinion of those, who contend that Sophocles should have written ἐκ ῥινός or something similar, observes that before the blood can be poured from the nostrils, it must first be breathed πρὸς ῥίνας.

V. 898. ὥς ἀκμαῖος — μόλοι· I hope he may come in time, if he come at all. There is no doubt that the Greeks united the particle ὥς with the optative,

in the sense of ut or quam. So Sophocles El. 126. 1226., and Homer Od. XXI, 201: Ζεῦ πάτερ, αἶ γὰρ τοῦτο τελευτήσεαις ἐξέλωρ, ὥς ἔλθοι μὲν κείνος ἀνῆρ, ἀγάγοι δὲ ἐ δαίμων.

Ibid. εἰ βαίη] Hermann observes that, although this optative is placed before another, it nevertheless retains its own proper force, Aristoph. Pac. 1072: ἐξώλης ἀπόλοι, εἰ μὴ παύσαιο βακίζων. Which means neither εἰ μὴ παύσει, if you will not desist, nor ἢ μὴ παύσης, if you should not have ceased, but rather if you should not cease, in German: wenn du nicht aufhören solltest. Compare Aesch. Ag. 1058. Suppl. 932. 948. Soph. 1175. of this play. Phil. 524., with others. — There is, nevertheless, a harshness in the words, εἰ βαίη, so that the passage may be in some way corrupt.

V. 899. Schol.: συγκαθαρόσαι· περιστεῖλαι.

900 ὦ θύσμορ' Αἴας, οἷος ὦν οἷως ἔχεις,
ὥς καὶ παρ' ἐχθροῖς ἄξιος θορήνων τυχεῖν.

(ἀντιστροφή.)

ΧΟΡΟΣ.

ἔμελλες, τάλας, ἔμελλες χρόνῳ 925
στερεόφρων ἄρ' ὦδ' ἐξανύσειν κακὰν
μοῖραν ἀπειρεσίῳ πόνων. τοῖά μοι
905 πάννουχα καὶ φαέθοντ' ἀνεστέναζες 930
ὠμόφρων ἐχθροδόπ' Ἀτρεΐδαις
οὐλίῳ σὺν πάθει.
μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος
πημάτων, ἦμος ἀριστόχειρ 935
910 ὄπλων ἔκειτ' ἀγὼν πέρι.

ΤΕΚΜΗΣΣΑ.

ὦ μοί μοι.

ΧΟΡΟΣ.

χωρεῖ πρὸς ἦπαρ, οἶδα, γενναῖα δύη.

ΤΕΚΜΗΣΣΑ.

ὦ μοί μοι.

ΧΟΡΟΣ.

οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι, 940
915 τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλον.

V. 903. I have added ὦδ' with Erfurdt. I had formerly received ἐξανύσειν from La. on account of the metre.

V. 910. Brunck received, before ὄπλων the supplement of Triclinius, Ἀχιλλέως. Musgrave thinks that χρυσόδετων has been lost. Dindorf makes a lacuna. For ἔκειτ' ἀγὼν I conjecture from the metre of the strophic verse that ἐκειθ' ἀγὼν is the true reading.

V. 905. Schol.: πάννουχα καὶ 609: ἡμέρα ταυροσφάγῳ. Cf. Mat-thiae §. 446. not. 3. c.

909. On the use of the adjective πάννουχος see Trach. 651. note.

V. 909 sq. ἀριστόχειρ — ἀγὼν] I. e. ἀρίστων ἀνδρῶν ἀγὼν. So El. 699: ἱππικῶν ἀνέκπους ἀγὼν. Ant. 999: θαῖνον ὀρνιθοσκόπον. Oed. C. 1062: διμφορμάτοις ἀμύλ-λαις. 1495: βούθυτον ἐστὶαν. Trach.

V. 912. πρὸς ἦπαρ] This is used to denote a very acute pain, which is said to penetrate the very soul itself. For like expression see Valck. on Eur. Hipp. 1070. The Scholiast: γενναῖα. Hellen. V. 4, 11: ὁ ἄνεμος πολλὰ γενναῖα ἐποίησε.

ΤΕΚΜΗΣΣΑ.

σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

ΧΟΡΟΣ.

ξυναυδῶ.

ΤΕΚΜΗΣΣΑ.

οἴμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ
χωροῦμεν, οἴοι νῶν ἐφ'esτάσι σκοποί.

945

ΧΟΡΟΣ.

920 ὦμοι, ἀναλγήτων
δισσῶν ἐθρόησας ἄναυδον
ἔργον Ἀτρεΐδαν τῷδ' ἄχει.
ἀλλ' ἀπείργοι θεός.

ΤΕΚΜΗΣΣΑ.

οὐκ ἂν τάδ' ἔσθῃ τῇδε, μὴ θεῶν μετὰ.

950

ΧΟΡΟΣ.

925 ἄγαν ὑπερβριδὲς ἄχθος ἦνυσαν.

ΤΕΚΜΗΣΣΑ.

τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς
Παλλὰς φντεύει πῆμ' Ὀδυσσέως χάριν.

ΧΟΡΟΣ.

ἡ ῥα κελαινῶπαν θυμὸν ἐφ'υβρίζει

V. 928—931. form but two lines in Dind.

V. 919. Schol.: σκοποί· οἱ βριθές· μέγα καὶ βαρὺ ἦνυσαν Ἀτρεΐδαι.

V. 921. ἄναυδον] Nefandum. οἱ πράξαντες τὰ περὶ τὸν Αἴαντα, ὃ ἔστιν, οἱ αἵτιοι τούτων.

So ἄρρητον in the poets as in v. V. 926 sq. τοιόνδε μέντοι 214. El. 503. Oed. R. 465. κτλ.] He means this: Yet that

V. 922. Schol.: τῷδ' ἄχει· very great evil must proceed τῇ παρούσῃ συμφορᾷ. The dative from the goddess Minerva, is here put in the same manner who, for the sake of rendering as in v. 847. ing honour to Ulysses, has

V. 924. Schol.: οὐκ ἂν τάδ' caused the arms of Achilles ἔσθῃ· πρὸς τὸ εἰρημένον ὑπὸ τοῦ to be refused to Ajax. See

Χοροῦ, ἀλλ' ἀπείργοι θεός, fab. Ajac. not. 15. For the expres- φησίν, οὐκ εἰκὸς συλλήψεσθαι sion Ζηνὸς ἡ θεὸς see v. 172.

ἡμῖν τοὺς θεοὺς, ἐπεὶ οὐδ' ἂν note. note.

ἐπράχθη ταῦτα. On the verb ἔσθῃ V. 928. κελαινῶπαν θυμ. see v. 198. note. ἐφ'υβρίζει] A poetical license

V. 925. Schol.: ἄγαν ὑπερ- in this sense: Flings „ingō-

ΧΟΡΟΣ.

πολύτλας ἀνὴρ , 955
 930 γελᾷ δὲ τοῖςδε μαινομένοις ἄχεσιν
 πολὺν γέλωτα, φεῦ, φεῦ,
 ξύν τε διπλοὶ βασιλῆς κλύοντες Ἀτρεΐδαι. 960

ΤΕΚΜΗΣΣΑ.

οἷδ' οὖν γελώντων ἀπιχαιρόντων κακοῖς
 935 τοῖς τοῦδ'. ἴσως τοι, καὶ βλέποντα μὴ πόθουν,
 θανόντ' ἂν οἰμώξειαν ἐν χρεῖα δορός.
 οἱ γὰρ κακοὶ γινώμιασι τὰγαθὸν χεροῖν
 ἔχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλῃ. 965
 ἔμοι πικρὸς τέθνηκεν, ἥ κείνοις γλυκὺς,
 940 αὐτῷ δὲ τερπνός. ὦν γὰρ ἡράσθη τυχεῖν
 ἐκτίσασθ' αὐτῷ, θάνατον, ὄνπερ ἦθελεν.

lently upon Ajax the blackness of his wrath. Lobeck notices that θυμός κελαινός is used as μέλαινα φρήν Solon. frg. 31. (al. 26.), μέλαν ἦθος M. Ant. V, 18 and 28., μέλανεσ ἀνδραποὶ διὰ κακοῦθιαν Plutarch de Educ. c. 17. p. 97. T. VII.

V. 929. πολὺτλας ἀνὴρ] Ulysses is here called πολὺτλας ἀνὴρ because he leaves nothing unsaid, untried, undared, just as he is described in Phil. 633: ἀλλ' ἔστ' ἐκείνῳ πάντα λεκτά, πάντα δὲ τολμητά.

V. 930. Schol.: τοῖς μαινομένοις· τοῖς διὰ τὴν μανίαν συμβεβηκόσιν.

V. 932. Schol.: κλύοντες· τὰ ἄχῃ κλύοντες.

V. 935. Schol.: ἴσως τοι, καὶ βλέποντα· καὶ νῦν βλέποντα εἶπεν ἀντὶ τοῦ ζῶντα· διὸ τὸ χερσὶν κείται. So 1097. El. 1079. Oed. C. 1438. Phil. 1349.

V. 936. ἐν χρεῖα δορός] When they shall need his spear, i. e. his valour. Cf. Rhés. 601: οὕτε σφ' Ἀχιλλέως οὐτ' ἂν Αἰάντος δόρον μὴ πάντα πέρσαι ναύσταθμ' Ἀργείων σχέθοι.

V. 937 sq. of γὰρ — ἐκβάλῃ] The editors compare Plaut. Capt. I, 2: tum denique homines nostra intelligimus bona, quum, quae in potestate habuimus, ea amisimus. Horat. Od. III, 24, 31: virtutem incolumem odimus, sublatam ex oculis quaerimus invidi. Cf. also Plato de Rep. p. 432. D: ὥςπερ οἱ ἐν ταῖς χερσὶν ἔχοντες ζητούσιν ἐνίοτε δ' ἔχουσι.

V. 939. Schol.: ἔμοι πικρὸς τέθνηκεν· μᾶλλον ἔμοι πικρὸς τέθνηκεν ἥπερ ἐκείνοις γλυκὺς· ἐπεὶ ὦν ἐπέθνυμι ἔτυχε· οὐκ ἂν οὖν ἐπεγγελῶν αὐτῷ οἱ ἐχθροί, ὥς αὐτοὶ τῆς ἀπωλείας αἰτιοὶ γενόμενοι. For the suppressed adverb μᾶλλον see on Trach. 1005 sq. and Kritz on Sallust. Cat. VIII, 1. The explanation of Nitzsch, on Plat. Ion. p. 69. is obscure.

V. 941. ὄνπερ ἦθελεν] This might have been omitted, as he had already said ὦν ἡράσθη τυχεῖν. But Sophocles is fond of this form of speech. Compare the passages quoted by Neve v. 1114. El. 519. Oed. R. 338. Ant. 468.

- πῶς δῆτα τοῦδ' ἐπεγγελῶεν ἄν κάτα;
 θεοῖς τέθνηκεν οὗτος, οὐ κέλνοισιν, οὐ.
 πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβρίζετω.
 945 Αἶας γὰρ αὐτοῖς οὐκέτ' ἐστίν· ἀλλ' ἐμοὶ
 λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΤΚΡΟΣ.

ὦ μοί μοι.

ΧΟΡΟΣ.

- σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν,
 βοῶντος ἄτης τῆςδ' ἐπίσκοπον μέλος. 975

ΤΕΤΚΡΟΣ.

- 950 ὦ φίλτατ' Αἶας, ὦ ξύναιμον ὄμμ' ἐμοί,
 ἄρ' ἠμπόληκας, ὥσπερ ἡ φάτις κρατεῖ;

ΧΟΡΟΣ.

ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΤΚΡΟΣ.

- ὦμοι βαρείας ἄρα τῆς ἐμῆς τύχης. 980

V. 942. τί δῆτα Dindorf.

V. 942. τοῦδ' ἐπεγγελῶεν *τυγχάνοντα τοῦ σκοποῦ*. Therefore ἄν κάτα] Sophocles has used words, suitable to the calamity the same structure in Phil. 328: which had happened, must be understood.

ἐγκαλῶν κατ' αὐτῶν. Oed. C. 1339: κοινῇ κατ' ἡμῶν ἐγγελῶν. El. 835: κατ' ἐμοῦ μᾶλλον ἐπεμβάσει.

V. 943. θεοῖς τέθνηκεν] How Tecmessa could say that Ajax had perished through the Gods, is shewn by vs. 926 sq.

V. 944. ἐν κενοῖς] I. e. κενῶς or ματαίως. Cf. Matth. §. 577.

V. 945 sq. ἀλλ' ἐμοὶ — διοίχεται] So Trach. 41: πλὴν ἐμοὶ πικρὰς ὠδίνως αὐτοῦ προςβαλὼν ἀποίχεται.

V. 947. Schol.: ὦ μοί μοι· δεῖ γενέσθαι βοήν, ἣν ἀκούσας ὁ Χορὸς ἐρίστησι γνωρίζειν τὸ φθίγματος τοῦ Τεύκρου βοῶντος.

V. 949. ἄτης τῆςδ' ἐπίσκοπον μέλος] The Scholiast rightly interprets: οὐχ ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἐστοχασμένον. So Hesychius explains ἐπίσκοπα by τὰ κάως."

V. 950. ὦ ξύναιμον ὄμμ' ἐμοί] So in El. 903: σύνθεες ὄμμα.

V. 951. ἄρ' ἠμπόληκας] Lobbeck observes: "since ἐμπολᾶν usually means ἐμπορεύεσθαι or πραγματεύεσθαι, it easily comes to signify here, ἄρα πέραγας, ὥσπερ ἡ φάτις κρατεῖ." With a similar meaning Hippocrat. de Morb. IV, 12. p. 608. E. T. VII. p. 353. T. II. ed. Kuehn.: ἦν τοῦ ἀποπάτου μὴ διαχωρέοντος κρατέη μὲν τῶν ἄλλων ἰκμάς, ἄλλιον ἐμπολήσει ὁ ἀνθρώπος, will be better in health, for which he elsewhere says βέλτιον ἀπαλλάσσει Epidem. VI, 716. 719. T. III. This too is the meaning in Aesch. Eum. 622: τὰ πλείστ' ἀμείνον' ἠμπολήκως."

ΧΟΡΟΣ.

ὥς ὧδ' ἐχόντων

ΤΕΤΚΡΟΣ.

ὦ τάλας ἐγώ, τάλας.

ΧΟΡΟΣ.

955 πάρα στενάξειν.

ΤΕΤΚΡΟΣ.

ὦ περισπερχὲς πάθος.

ΧΟΡΟΣ.

ἄγαν γε, Τεῦκρε.

ΤΕΤΚΡΟΣ.

φεῦ τάλας. τί γὰρ τέκνον

τὸ τοῦδε, ποῦ μοι γῆς κυρεῖ τῆς Τρῳάδος;

ΧΟΡΟΣ.

μόνος παρὰ σκηναῖσιν.

985

ΤΕΤΚΡΟΣ.

οὐχ ὅσον τάχος

δῆτ' αὐτὸν ἄξεις δεῦρο, μὴ τις, ὥς κενῆς

960 σκύμνον λεαίνης, δυσμενῶν ἀναρπάσῃ;

ἴθ', ἐγκόνηι, σύγκαμνε. τοῖς θανούσι τοι

φιλοῦσι πάντες κειμένοις ἐπεγγεῖλαν.

V. 955. Schol.: *περισπερχέ-χέεις* ἀντὶ τοῦ βαρύν. Or rather, vehement.

V. 956 sq. *τί γὰρ* — *τῆς Τρῳάδος*] For the double interrogation see on v. 101 sq. On the use of the verb *κυρεῖ* cf. vs. 9. 314. Schol.: *καὶ πρὶν ἀκοῦσαι τῶν ἐντολῶν*, ὁ Τεῦκρος *ἔδειξε τὴν περὶ τὸν παῖδα κηδεμονίαν* ἀφ' ἑαυτοῦ *φρονίμως*.

V. 959. *ἄξεις*] The Scholiast on v. 976. thinks that Tecmessa is the person called. If this be true, we must suppose that the servant or attendant of Teucer is called in that verse.

V. 959 sq. *ὥς κενῆς σκύμνον λεαίνης*] Just as the cub of a

lioness is taken when she is away, so Teucer fears that Eurysaces, if left alone in the tent, may be seized by the enemy, so that, like the lioness reft of her young, they would in vain bemoan their lost one. *κενῆς* by prolepsis for *μεμωμένης*. So Ant. 424: *δρῆνις κενῆς εὐνῆς νεοσσῶν ὄρφανον βλέπει λέχος*.

V. 961 sq. *τοῖς θανούσι τοι ἐπεγγεῖλᾶν*] This has the appearance of a proverbial expression. So *ἐπεμβαίνειν*, ὃ δὴ λέγεται, *κειμένοις* Aristid. p. quatuorv. T. II, 265. Philostrat. V. Soph. I, 32, 625. *τοῖς πεπτακόσιν ἐπεμβαίνειν* Liban. Declam. T. IV. 178. Lon.

ΧΟΡΟΣ.

καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδ' ἐσσι μέλειν 990
ἐφίλειθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει.

ΤΕΤΚΡΟΣ.

- 965 ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοί
ἄλγιστον, ὃν προσεῖδον ὀφθαλμοῖς ἐγώ·
ὁδός θ' ὁδῶν πρῶτον ἀνιάσασα δὴ
μάλιστα τοῦμὸν σπλάγχχνον, ἣν δὴ νῦν ἔβην, 995
ὦ φίλιτατ' Αἴας, τὸν σὸν ὥς ἐπησθόμην
970 μῶρον διώκων κἀξιχνοσκοπούμενος.
ὀξεῖα γάρ σου βάξις, ὥς θεοῦ τινος,
διῆλθ' Ἀχαιοὺς πάντας, ὥς οἴχει θανόν.
ἀγὼ κλύων δύστηνος, ἐκποδὼν μὲν ὦν, 1000
ὑπεστέναζον, νῦν δ' ὀρώων ἀπόλλυμαι.
975 οἴμοι.
ἴθ', ἐκκάλυψον, ὥς ἴδω τὸ πᾶν κακόν.
ὦ δυσθέατον ὄμμα, τόλμησιν πικραῖς

V. 977. ὄμμα, τόλμησιν πικραῖς ὄσας is my own conjecture. MSS. ὄμμα καὶ τόλμης πικρᾶς, ὄσας, which though supported by Eustathius p. 409, 45. I have shewn to be erroneous in Schedis criticis. Grimæ in libr. Gebharti a. 1856. p. 15 sq.

V. 971. ὀξεῖα — τινός] To the overthrow of Mardonius being ὥς θεοῦ τινος supply βάζοντος, as brought to the Greeks on the same in Trach. 768. ἀρτίκολλος ὥστε τέ- day they were about to besiege κτονος we must understand κολ- Mycalé, is deservedly classed by λῶντος, the report of your Herodotus IX, 100., among τὰ θεία death has spread quickly, as τῶν πρηγμάτων. Nonnus V, 370. though spread abroad by calls it φήμην αὐτοδίδακτον. Lob. some deity. For Ajax had be- V. 976. Schol.: ἴθ', ἐκκάλυ- sought this of Jove in v. 826: ψον· πρὸς τὸν Χορόν φησιν ἢ πέμψον τιν' ἡμῖν ἄγγελον κακὴν τινὰ τῶν θεραπόντων· ἡ γὰρ Τέ- φάτιν Τεύκρῳ φέροντα. These κησάσα ἐπὶ τὸν παῖδα ἀπῆει. See prayers had been heard, as is on v. 959. For the sense Lobbeck evident from the sudden rumour, compares Eur. Med. 1311: ἐκλύεθ' by which not only Teucer, but ἄρμους, ὥς ἴδω διπλοῦν κακόν. Menelaus also, was acquainted Hippol. 803: ἐκλύσαθ' ἄρμους, ὥς with the death of Ajax, and, ἴδω πικρὰν θῆαν. strange to say, brought into the V. 977. ὦ δυσθέατον ὄμμα] same place, though distant and Ajax himself is addressed in these remote, much in the same manner words of Teucer. It is a favourite as Isis is reported to have learnt use with Sophocles, as the power of the eye or countenance is so where her husband's remains had been carried πνεύματι δαιμονίῳ great for soothing and conciliat- πνυθομένη Plutarch. de Is. XV. p. ing the feelings of another, to put 121. So too the report respecting the word ὄμμα for the counten-

- ὄσας ἀνίας μοι κατασπείρας φθίνεις. 1005
 ποί γὰρ μολεῖν μοι δυνατόν, εἰς ποίους βροτούς,
 980 τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ;
 ἦ πού με Τελαμών, σὸς πατήρ ἐμός θ' ἅμα,
 δέξαιτ' ἂν εὐπρόσωπος Ἴλεώς τ' ἴσως
 χωροῦντ' ἄνευ σοῦ. πῶς γὰρ οὐχ; ὅτ' ἀρά 1010
 μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾷν.
 985 οὗτος τί κρύψει; ποῖον οὐκ ἐρεῖ κακὸν
 τὸν ἐκ δορὸς γεγῶτα πολέμιον νόθον,
 τὸν δειλὴν προδόντα καὶ κακανδρίαν
 σέ, φίλτατ' Αἴας, ἣ δόλοισιν, ὥς τὰ σά 1015
 κράτη θανόντος καὶ δόμους νέμοιμι σοῦς;

ance, and so for the whole form of the object of affection, as above v. 950: ὦ φίλτατ' Αἴας, ὡ ξύναι-
 μον ὄμμ' ἐμοί. Oed. R. 999: τὰ
 τῶν τεκόντων ὄμμαθ' ἡδιστον βλέ-
 πειν. Phil. 171. El. 902. — For
 the plural τόλμα cf. v. 46. ποίαισι
 τόλμας ταῖσδε καὶ φρενῶν θρά-
 σει with note.

V. 978. Schol.: κατασπείρας·
 δαιμονίως καὶ τὸ σπείρας, οἶον,
 ἀρχὴν κακῶν παρασχών· ἢ τὸ
 σπείρας ἐπὶ πλῆθος κακῶν τα-
 κτέον.

V. 979. ποῖ γὰρ μολεῖν κτλ.]
 Whither shall I turn myself?
 So Electr. 812: νῦν δὲ ποῖ με χρὴ
 μολεῖν;

V. 980. ἀρήξαντ'] This is the
 accusative, to be referred to the
 infinitive μολεῖν, which, although
 δυνατόν μοι occurs with it, is
 not irregular. Cf. Matth. §. 536.
 Rost §. 127. ann. 2. The poets
 however took the license so, that,
 when a dative of the pronoun pre-
 ceded, without an infinitive, they
 put the participle in the accusa-
 tive. So El. 479: ὅπερ στί μοι θρά-
 σος, ἀδυνάων κλύουσιν ἀρτίως
 ὀνειράτων, and Aesch. Choeph.
 408: πέπαιται δ' αὐτὲ μοι φίλον
 κέαρ, τόνδε κλύουσιν οἴκτον.

V. 981. Schol.: ἦ πού Τελα-
 μών· ἅμα μὲν πρός τῆς ἱστορίας,
 ὅτι ἐκβέβληται, ἅμα δὲ καὶ πρὸς
 τὸ πιθανὸν τῆς ὑπονομίας. Cf. comm.

on Horat. Od. I, 7, 25., Cicero de
 Orat. II, 46. and fab. Ajac.
 not. 19.

V. 983. πῶς γὰρ οὐχ;] Cur
 non? This interrogation must be
 referred not so much to the pre-
 ceding words, as to the meaning
 they convey, so that Teucer says:
 why will he not receive me
 with harsh and severe coun-
 tenance?

V. 984. μηδὲν ἥδιον] I. e. τοῦ
 εὐφρότος.

V. 986. ἐκ δορὸς πολέμιον]
 Hesione is here bitterly alluded
 to. See note vs. 427 sq. Compare
 also C. Fr. Hermann's Lehrbuch
 der griech. Staatsalterthümer
 §. 118.

V. 987. τὸν δειλὴν προδόν-
 τα κτλ.] He speaks according to
 the opinion of his father Telamon.
 Teucer has no wish to say that
 he has betrayed Ajax.

V. 988 sq. τὰ σά — νέμοιμι
 σοῦς] The words τὰ σά κράτη
 mean your power. The poet
 often says the same thing, though
 in different words, as in Oed. R.
 237: γῆς τῆςδ', ἧς ἐγὼ κράτη τε
 καὶ θρόνους νέμω. El. 651: δό-
 μους Ἀτρεΐδων σκήπτρα τ' ἀμφέ-
 πειν τὰδε. Of course the optative
 νέμοιμι is perfectly correct, and
 must be referred to προδόντα or
 rather to what is understood by
 the participle, ὅτι προδιδωκα.

- 990 τοιαῦτ' ἀνὴρ δύσσοργος, ἐν γήρᾳ βαρύς,
 ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
 τέλος δ' ἀπαστὸς γῆς ἀποβόησομαι,
 δοῦλος λόγοισιν ἀντ' ἑλευθέρου φανείς. 1020
 τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι
 995 πολλοὶ μὲν ἐχθροί, παῦρα δ' ὠφελήσιμα.
 καὶ ταῦτα πάντα σοῦ θανόντος εὐρόμην.
 οἶμοι, τί δράσω; πῶς σ' ἀποσπάσω πικροῦ
 τοῦδ' αἰόλου κνώδοντος, ᾧ τάλας, ὕφ' οὗ 1025
 φονέως ἄρ' ἐξέπνευσας; εἶδες, ὥς χρόνῳ
 1000 ἔμελλέ σ' Ἔκτωρ καὶ θανὼν ἀποφθεῖν;
 σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν·
 Ἔκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,

V. 992. ἀποβόησομαι Dind.

V. 1000. ἀποφθεῖν I have restored with Dindorf. MSS. ἀποφθίσειν.

V. 990. ἀνὴρ — βαρύς] Anger increases with age. So Cicero ad Att. XIV, 24: *amariorem me facit senectus; stomachor omnia*. The expression ἐν γήρᾳ βαρύς is explained at Phil. 60. and Oed. R. 17. It must not be thought that ἀνὴρ, without the article, can denote the individual. ἀνὴρ δύσσοργος — βαρύς are added by way of apposition.

V. 991. πρὸς οὐδὲν — θυμούμενος] Brunck well renders: irritable to quarrelling for every trivial cause. Θυμούσθαι εἰς ἔριν properly means to be so angry as to quarrel.

V. 992. ἀπαστὸς γῆς ἄπ.] For the matter compare Vell. Pat. I, 1: Teucer, non receptus a patre Telamone ob segnitiam non vindicatae fratris injuriae, Cyprum appulsus cognominem patriae suae Salamina constituit. and Hor. Od. I, 7. The full expression ἀπαστὸς ἀποβόησομαι is explained at vs. 69 sq.

V. 993. Schol.: λόγοισιν ταῖς τοῦ πατρὸς λοιδορίαις.

V. 994. ἐν Τροίᾳ] In Troade.

V. 998. τοῦδ' αἰόλου κνώδοντος] Lobeck is uncertain whether αἰόλος κνώδων signifies a sword stained with blood, or is like the Homeric αἰόλος ζωστήρ, θώρηξ and similar expressions. My own view is explained at v. 147.

V. 998 sq. ὕφ' οὗ — ἐξέπνευσας] I. e. ὅς σε ἐφόνευσεν. The sword is above called σφαγεύς, and so here φονεύς. The substantive is put in the relative clause, by a common use.

V. 999. εἶδες] You saw, i. e. you understood. For ὁρᾶν and its aorist ἶδεν often do not so much mean to see with the eyes, as to perceive or understand with the mind. Cf. Oed. R. 45. 234. Oed. C. 1730. Phil. 98. 839. And so also εἰσορᾶν is used, as in v. 127.

V. 1000. καὶ θανὼν ἀποφθεῖν] Cf. Ant. 871: θανὼν ἔτ' οὔσαν κατήναρξέ με. Trach. 1159 sq.: ζῶντά μ' ἔκτεινεν θανὼν.

V. 1002 sq. Ἔκτωρ μὲν κτλ.] On the gifts, which Hector and Ajax are said to have given to

- ζωστήρι, πρισθείς ἰππικῶν ἐξ ἀντύγων, 1030
 ἐγνάπτει' αἰέν, ἔστ' ἀπέψυξεν βλόν·
 1005 οὗτος δ' ἐκείνου τήνδε δωρεᾶν ἔχων,
 πρὸς τοῦδ' ὄλωλε θανάσιμῳ πεσέματι.
 ἄρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος,

V. 1004. ἐγνάπτει' Dind.

each other, Homer II. VII, 303 sqq.: ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον, σὺν κολεῷ τε φέρον καὶ ἐνδυμῆτι τελαμώνι· Αἶας δὲ ζωστήρα δίδον φοίνικι φαινόν.

V. 1003. ζωστήρι.] Homer II. XXII, 386 sqq. differs in his account, and states that Hector was bound to the chariot of Achilles by a thong of bull's hide passed through the tendon of his feet. „But if,” says Lobeck, „Sophocles invented the story of Ajax and Hector dying by each other's gifts, it was, as the Italians would say, a pretty conceit; if however there was a more ancient report afloat, it agrees well with the superstitious observation of fortuitous coincidences, by which the earlier race of mortals were so much influenced. Even we ourselves, when we hear of some man being slain by the same sword with which he had wrought another's destruction (see Wyttenb. on Plut. S. N. V. p. 46. and the commentators on Dio Cass. XLVIII, 1.) can scarcely refrain from believing that these and similar circumstances are the work of fate; and to this day the saying of Plutarch in Sertor. c. 1. prevails: ἀγαπῶντες ἔνιοι τὰ τοιαῦτα συνάγουσιν ἱστορίᾳ καὶ ἀκοῇ τῶν κατὰ τύχην γεγονότων, ὅσα λογισμοῦ καὶ προνοίας ἔργοις εἴκει. Weseling compares Anthol. Pal. VII, 151: Ἐκτορ Αἰάντι ξίφος ὥπασεν, Ἐκτορι δ' Αἶας ζωστήρ· ἀμφοτέρων ἡ χάρις εἰς θάνατον.

Ibid. πρισθείς ἰππικῶν ἐξ ἀντύγων] In these words he expresses the same thing as Homer

II. XXII, 398. ἐκ δίφοροιο ἔδθησε. πρισθείς, as Suidas rightly explains, signifies: δεσθείς, ἐξαφθείς, δεσμευθείς, ἀντοξ the semicircle in front of the chariot, to which the reins were fixed when the chariot was stopped. On the adjective ἰππικός, curulis, see at El. 730. 1444.

V. 1004. ἐγνάπτει' — βλόν] In this also Sophocles differs from Homer, who relates that the body of Hector, when it was dragged to the ships of Achilles, was not mangled, but only defiled with dust, II. XXII, 395—405. In fact Homer clearly asserts that when Achilles dragged the body of Hector round the tomb of Patroclus, Apollo forbade its being mangled, II. XXIV, 14—21. Nor does Sophocles agree with Homer in his account of the death of Hector, if the MSS. preserve the correct reading. For Homer mentions him as being dead before he was dragged bound to the chariot (II. XXII, 361—395); but Sophocles makes him dragged along alive, hanging from the chariot until he breathed his last.

V. 1006. πρὸς τοῦδ'] This should not, I think, be referred to Hector, who was a little before designated by the pronoun ἐκεῖνος, but to the sword.

V. 1007 sq. Ἐρινὺς τοῦτ' ἐχ. ξίφος] In a very similar manner Hercules calls the deadly garment sent to him by Deianira, (Trach. 1051 sq.) Ἐρινύων ὕφαντον ἀμφίβληστρον. As the idea of forming is particularly contained in the verb χαλκεύειν, it may be properly understood before ἐκείνον.

- κάκεινον Ἄιδης δημιουργὸς ἄγριος; 1035
 ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ' ἀεὶ
 1010 φάσκειμ' ἂν ἀνθρώποισι μηχανᾶν θεούς·
 ὅτ' ὃ δὲ μὴ τάδ' ἐστὶν ἐν γνώμῃ φίλα,
 κείνός τ' ἐκεῖνα στεργέτω καὶ γὰρ τὰδε.

ΧΟΡΟΣ.

- μὴ τεῖνε μακράν, ἀλλ' ὅπως κρύψεις τάφῳ 1040
 φράξον τὸν ἄνδρα, ᾧ τι μυθήσῃ τάχα.
 1015 βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς
 γελῶν ἃ δὴ κακοῦργος ἐξέκοιτ' ἀνήρ.

ΤΕΤΚΡΟΣ.

τίς δ' ἔστιν, ὄντιν' ἄνδρα προσλεύσεις στρατοῦ;

ΧΟΡΟΣ.

Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν. 1045

ΤΕΤΚΡΟΣ.

ὁρῶ. μαθεῖν γὰρ ἐγγὺς ὦν οὐ δυσπετής.

ΜΕΝΕΛΑΟΣ.

1020 οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χερσὶν

The words δημιουργὸς ἄγριος are rightly rendered by Lobbeck: he who is usually the maker of deadly things; whence ἄδου μάχαιραι, δίκτυον and similar expressions are derived.

V. 1009 sq. ἐγὼ μὲν οὖν — θεούς] For the sentiment the commentators compare Aesch. Ag. 1463: τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται; τί τῶνδ' οὐ θεόκραντόν ἐστι;

V. 1012. Schol.: ἐκεῖνα στεργέτω· τὰ ἑαυτοῦ δόγματα· γέγονε δὲ τοῦτο καὶ παροιμιακόν.

V. 1013. Schol. rec.: μὴ τεῖνε μακράν· ἀντὶ τοῦ μὴ ἀπότηινε, λόγον δηλονότι. τὸ ἀποτείνειν γὰρ ἐπὶ λόγον λέγεται, οἷον ἀπέτεινε λόγον μακρόν. See on El. 1240.

V. 1015 sq. κακοῖς — ἀνήρ] On γελῶν joined with a dative compare Eur. Troad. 407: κακοῖ-

σιν οἰκείοις γελῶν. Ἄ δὴ is just like the common ἄτε or οἷα δὴ. Ἐξέκοιτο means adveniat; see note Oed. C. 349. Observe the inverted order, for ἃ δὴ κακοῦργος ἀνήρ should have been joined. For similar examples see on Oed. C. 1223. For Menelaus being called κακοῦργος, see v. 1020. note.

V. 1018. ᾧ δὴ — ἐστείλαμεν] Very similar is Phil. 1037: ἐπεὶ οὐποτ' ἂν στόλον ἐπλεύσατ' ἂν τόνδ' οὐνεκ' ἀνδρὸς ἀθλίου.

V. 1020. Schol.: οὗτος, σὲ φωνῶ· ὑβριστικὸν τὸ ἥθος Μενέλαου· ἴσως ἐκ τῆς συνωμοσίας Ὀδυσσεῶς. There was at that time among the Greeks, especially the Athenians, a received opinion that the Spartans were a race of men bereft of humanity, but cunning, insolent, and full of plots against others. Cf. Wachsmuth, Hellen. Alterthumsk. I, 1. p. 68 sqq. 134

μὴ συγκομίζειν, ἀλλ' ἔαν, ὅπως ἔχει.

TETKPOΣ.

τίνος χάριν τοσόνδ' ἀνῆλωσας λόγον;

MENEΛAOC.

δοκοῦντ' ἐμοί, δοκοῦντα δ' ὃς κραίνει στρατοῦ. 1050

TETKPOΣ.

οὐκουν ἂν εἴποις, ἦντιν' αἰτίαν προθείς;

MENEΛAOC.

- 1025 ὁδοῦνεκ' αὐτὸν ἐλπίσαντες οἰκοθεν
 ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον
 ἐξεύρομεν ζητοῦντες ἐχθίῳ Φρυγῶν
 ὅστις στρατῷ ξύμπαντι βουλευσας φόνον 1055
 νύκτωρ ἐπεστράτευσεν, ὥς ἔλοι δόρει.
 1030 καὶ μὴ θεῶν τις τήνδε πείραν ἔσβεσεν,
 ἡμεῖς μὲν ἂν τήνδ', ἦν ὃδ' εἰληχεν, τύχην

V. 1022. ἀνάλωσας Dind.

V. 1026. Brunck, Hermann and others read ἄγειν, which is found in some MSS.

V. 1029. I have myself restored δόρει. The MSS. all have δορί, except that La. γρ. ἐλοιδόρει and Γ has that in the text with this note: γρ. ὥς ἔλοι δόρι. See critical note on Oed. C. 619.

sq. — The use of φωνῶ signifying jubeo (cf. v. 1091.) is explained at Oed. C. 837. For χροῖν added see v. 711. note.

V. 1023. δοκοῦντα δ' Ἀντῶ, i. e. Ἀγαμέμνονι, must be understood. See Phil. 137 sq. note.

V. 1024. ἦντιν' — προθείς] Sc. κελεύεις με μὴ συγκομίζειν τὸν νεκρόν.

V. 1025 sq. ἐλπίσαντες — ἄγειν] Menelaus says: since we thought that we had brought from home a man who would be an ally and friend to us. Cf. 1070: ἡ σὺ φῆς ἄγειν τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών;

V. 1027. ἐξεύρομεν ζητοῦντες] The phrase ἐξεύρον ζητῶν, originally meaning I found by searching or seeking, came at

length to be used where ἐξεύρον, I found out, or discovered, would have been sufficient. Lo-beck quotes Aristoph. Plut. 105: οὐ γὰρ εὐρήσεις ἐμοῦ ζητῶν ἐπ' ἄνδρα τοὺς τρόπους βελτίονα. Ran. 91: γονιμον δὲ ποιητὴν ἂν οὐχ εὐροῖς ἐπὶ ζητῶν ἂν. Pindar Ol. XIII, 161: εὐρήσεις ἐρευνῶν. Lucian Necyom. c. 4: εὐρισκὸν ἐπισκοπῶν, and other examples. V. 1028. Schol.: πρῶτον κεφάλαιον, ὅτι ἐπίβουλος ἦν τῶν Ἑλλήνων, δεύτερον, ὅτι ἀπειθής. ἐντεῦθεν δὲ τὴν πρόφασιν τῆς ἀντιλογίας λήψεται ὁ Τεῦκρος, ὅτι οὐκ εἰσὶν αὐτῷ βασιλεῖς οἱ Ἀτρεΐδαι.

V. 1031 sq. τήνδ' — τύχην θανόντας] This expression is unusual, but explained by examples in Cens. on v. 42. The meaning is: τοῦτον τὸν θάνατον, ὃν

- θανόντες ἂν προῦκείμεθ' αἰσχιστῷ μόρῳ,
 οὗτος δ' ἂν ἔξη. νῦν δ' ἐνήλλαξεν θεὸς 1060
 τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποιμένας πεσεῖν.
 1035 ἂν οὖνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων
 τοσοῦτον, ὥστε σῶμα τυμβεῦσαι τάφῳ,
 ἀλλ' ἀμφὶ γλωρὰν ψάμαθον ἐκβεβλημένος
 ὄρουσι φορβὴ παραλίῳις γενήσεται. 1065
 πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος.
 1040 εἰ γὰρ βλέποντος μὴ 'δυνήθημεν κρατεῖν,
 πάντως θανόντος γ' ἄρξομεν, κἄν μὴ θέλῃς,
 χερσὶν παρενθύνοντες. οὐ γὰρ ἔσθ' ὅπου
 λόγων ἀκούσαι ἥων ποτ' ἡθέλῃς' ἐμῶν. 1070
 καίτοι κακοῦ πρὸς ἀνδρὸς ἄνδρα δημότην
 1045 μηδὲν δικαιοῦν τῶν ἐφ'esτωτῶν κλύειν.

ὅδε εἰληγεν, τετυχηκότες or εἰληχότες. The accusative *τύχην* is therefore dependent on the participle *θανόντες*.

V. 1034. *πρὸς μῆλα*] Sophocles used *μῆλα* in a wider sense, so as to understand the wild animals also, when he made Achilles *πᾶν μῆλον θηρῶντα*, as is observed by the grammarians. See Eustath. p. 877, 58. 1648, 63. (828, 12. Od. 334, 10.). Here the herds of bulls and flocks of sheep are evidently meant. HERM. Fr. Jacobs observes that Menelaus preferred saying *μῆλα* to *ἀγέλας*, that the sarcasm might be more bitter, and the insult of Ajax greater.

V. 1035 sq. *αὐτὸν* — *σῶμα τυμβεῦσαι τάφῳ*] There is nothing objectionable in the pronoun *αὐτόν*, being put first and then the proper word *σῶμα*. So also in El. 696 sq.: *στάντες δ' ὅθ' αὐτοὺς* of *τεταγμένοι βραβῆς κληροῖς ἐπῆλαν καὶ κατέστησαν διφροῦς*, and vs. 1147 sqq. of this play: *τὸ σὸν λάβρον-στόμα — τὴν πολλὴν βοήν*. For the phrase *τυμβεῦσαι τάφῳ* see El. 390. note.

V. 1037. *γλωρὰν ψάμαθον*]

The common rendering is correct: pale, tawny sand.

V. 1042. Schol. rec.: *παρενθύνοντες' ἐπ' ἑκτρέποντες. ἀπὸ τῶν μὴ ἐώντων τινὰς βαδίζειν τὴν αὐτῶν ὁδόν, ἀλλὰ παρεκκλινόντων αὐτούς*. It signifies in this place: to compel to obedience, and *χερσὶν* seems to be added in the same sense as *ἐκ χειρὸς* in v. 27.

V. 1044—1059. *καίτοι* — *λύπώμεθα*] It is plain that these remarks, which do not of necessity pertain to the matter of the plot itself, are added by the poet as a remonstrance against the lax and ungovernable manners of his fellow citizens. He has put similar observations into the mouth of Creon in Antig. 663 sqq.

V. 1044. *κακοῦ πρὸς ἀνδρὸς*] Gloss: *ἰδιὸν ἔστιν ἀνδρὸς κακοτρόπον*. On the use of the preposition *πρὸς* see at vs. 311 sq. The words *ἀνδρα δημότην* are added to the subject contained in the infinitive *κλύειν* by way of apposition. A prose writer would have said *ὄντα ἄστον*.

V. 1045. Schol. rec.: *μηδὲν δικαιοῦν μηδαμῶς δίκαιον κρίνειν, τῶν ἐπιστατῶν ἢ τῶν ἀρχόντων ὑπακούειν*.

- οὐ γάρ ποτ' οὐτ' ἂν ἐν πόλει νόμοι καλῶς
 φέρονται' ἂν, ἔνθα μὴ καθεστήκοι δέος,
 οὐτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι, 1075
 μηδὲν φόβον πρόβλημα μηδ' αἰδοῦς ἔχων.
 1050 ἀλλ' ἄνδρα χρή, καὶν σῶμα γεννήσῃ μέγα,
 δοκεῖν πεσεῖν ἂν καὶν ἀπὸ σμικροῦ κακοῦ.
 δέος γὰρ ὧ πρόσεστιν αἰσχύνῃ θ' ὁμοῦ,
 σωτηρίαν ἔχοντα τόνδ' ἐπίστασο 1080
 ὅπου δ' ὑβρίξειν δρᾶν θ' ἃ βούλεται παρῇ,
 1055 ταύτην νόμιξε τὴν πόλιν χροῦνω ποτὲ

V. 1047. καθεστήκοι I have restored from several good MSS. Vulg. and Dind. καθεστήκη.

V. 1054. παρῇ I have restored from the best MSS. Vulg. πάρα.

V. 1046 sq. καλῶς φέρονται' μέγα] Brunck's gloss explains this by φύση, to which word γεν- is said of those things which go on well or ill. Xenoph. Oecon. V, 17: εὖ φερούμενης τῆς γεωργίας. Idem Ages. I, 35: αἰτίον εἶναι τοῦ κακῶς φέρεσθαι τὰ ἑαυτοῦ. Thucyd. II, 60: καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ κατ' ἑαυτόν. ERFURDT.

V. 1047. ἔνθα — δέος] I. e. εἰ μὴ ἐν αὐτῇ εἴῃ δέος. For the word καθεστήκη see v. 198. note. The Scholiast calls to mind the saying of Epicharmus: ἔνθα δέος, ἔνταῦθα καὶ αἰδώς, which is usually attributed to the author of the Cypria; see Henrichsen de Cypr. p. 69. Müller de Cycl. Gr. epico. p. 96. no. 17.

V. 1049. μηδὲν φόβον — ἔχων] It has been already shewn by examples (see on v. 552.) that πρόβλημα ἔχειν φόβον is the same as προβαλέσθαι or rather προβεβλησθαι φόβον. But as he, who tries to defend himself from the darts of the enemy by his shield, is said ἀσπίδα προβαλέσθαι, so an army is said φόβον καὶ αἰδῶν προβαλέσθαι, when fear and shame take the place of arms, which could save the army from defeat and destruction.

V. 1050. καὶν σῶμα γεννήσῃ

V. 1052. Schol.: δέος γὰρ ὧ πρόσεστιν παρ' Ὀμήρῳ αἰδομένων δ' ἀνδρῶν πλείονες σοοί, ἢ πέφανται (II. V, 531. XV, 563.). Cf. Ant. 675 sq.

V. 1054 sq. ὅπου — ταύτην τὴν πόλιν] So Philoct. 456 sqq.: ὅπου θ' ὁ χεῖρων τάγαθὸν μεῖζον σθένει ἀποφθίνει τὰ χρηστά καὶ δειλὸς κρατεῖ, τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρω ποτέ. The adverb ὅπου is opposed to the substantive in both places. So also Herod. VI, 133: οἱ δέ, ὅπως διαφυλάξουσιν τὴν πόλιν, τοῦτο ἐμνησανόμενοι, ἀλλὰ τε ἐπιφραζόμενοι καὶ τῇ μάλιστ' ἔσκε ἐκαστοτὲ ἐπιμαχόν τοῦ τέλους, τοῦτο ἅμα νυκτὶ ἐξήρετο διπλήσιον τοῦ ἀρχαίου, and IX, 1: ὅκον δὲ —, τούτους παρελάμβανε.

V. 1055 sq. νόμιξε — πεσεῖν] Puta — cecidisse. For the Greeks are accustomed to use this manner of expressing themselves, when the Latins would say: cadere solere. Lobeck quotes the remark of the Scholiast on

- ἐξ οὐρίων δραμοῦσαν εἰς βυθὸν πεσεῖν.
 ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον,
 καὶ μὴ δοκῶμεν δρῶντες ἂν ἡδῶμεθα 1085
 οὐκ ἀντιτίσκειν αὐθις ἂν λυπῶμεθα.
 1060 ἔρπει παραλλὰξ ταῦτα. πρόσθεν οὗτος ἦν
 αἰθων ὑβριστής, νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.
 καὶ σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως
 μὴ τόνδε θάπτων αὐτὸς εἰς ταφὰς πέσῃς. 1090

ΧΟΡΟΣ.

- Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς
 1065 εἴτ' αὐτὸς ἐν θανούσιν ὑβριστής γένη.

ΤΕΤΚΡΟΣ.

- οὐκ ἂν ποτ', ἄνδρες, ἄνδρα θανμάσαιμι' ἔτι,
 ὃς μηδὲν ὦν γοναῖσιν εἶδ' ἀμαρτάνει,

Aristoph. Vesp. 59: αἰεὶ οἱ ποιη-
ται τὰς πόλεις πλοίοις παραβά-
λουνσι καὶ Σοφοκλῆς. Cf. Oed. R.
23 sq. Ant. 163. 994.

V. 1057. Schol.: πάντ' ἀσφα-
λῶς τὸ καίριον. Lobeck observes
that Menelaus says this agreeably
to the customs of the Spartans,
who consecrated a temple to Fear
near the triclinium Ephoro-
rum, τὴν πολιτείαν μάλιστα συνέ-
χεσθαι φόβῳ νομίζοντες, as we
are informed by Plutarch in Cleom.
c. 9.

V. 1061. αἰθων ὑβριστής] Lobeck compares Lycoph. 109: αἰθων ἐπακτῆρ, Plato Rep. VIII, 559, D: αἰθῶσι θεοῖσι καὶ δεινοῖς, an anonymous writer in Suid. T. I. p. 159: θυμὸς φλογώδης, Prudent. Hamart. 546: ignitum ingenium.

V. 1062. καὶ σοι προφωνῶ] See my note on v. 1063.

V. 1063. εἰς ταφὰς πέσῃς] Ταφαί both here and especially in v. 1109: τοῦτον εἰς ταφὰς θήσω, seems to be put for τάφοι either by an Ionic enallage of gender, or rather because places destined for sepulchres may be called τα-
φαί, as proseucha, ambula-

tio, ταριχεῖα, βόσις, ἄροσις, ἐξαί-
ρεσις, ἔμβασις are used with re-
ference to places. Strabo IX, 412
and 414: δέικνυνται ἐνταῦθα ταφῇ
τῶν τελευτησάντων. Aelian V.
H. XII, 21: ἐς τὰς πατρώας τα-
φὰς. Epigr. Adesp. 632. Lob.

V. 1064 sq. Schol.: μὴ γνώ-
μας ὑποστήσας σοφὰς' ἐπει-
δὴ τὰ περὶ τῆς εὐπειθείας ἄριστα
ἐγνωμολόγησεν. διάκειται μὲν ὁ
Χορὸς πρὸς τὸν Τεῦκρον, ὑπε-
σταλμένως δὲ διαλέγεται διὰ τὸ
τοῦ βασιλέως ἀξίωμα.

V. 1065. ἐν θανούσιν ὑβρι-
στής] Of the same kind is θρα-
σύν ἐν τινὶ εἶναι in v. 1315. and
ἐν ἐχθροῖς κότον πνεῖν Aesch.
Choeph. 952. So in Latin. Thus
Cicero Parad. III, 1: petulan-
tem esse in virgine, and Phil-
lipp. XI, 4, 9: crudelem in
hoste, in cive esse; in German
likewise is used not only gegen
jemand freveln, but also an
jemand freveln. Cf. Kritz on
Sallust. Cat. IX, 2. and Matth. on
Cic. or. Sest. III, 7.

V. 1067. μηδὲν ὦν γοναῖ-
σιν] Contrary to this is Oed. R.
1469: ὦ γονῇ γενναῖα. So also
Virg. Aen. X, 141: Maeonia ge-

- ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι 1095
 τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη.
 1070 ἄγ', εἰπ' ἀπ' ἀρχῆς αὐθις ἥ σὺ φῆς ἄγειν
 τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών;
 οὐκ αὐτὸς ἐξέπλευσεν ὡς αὐτοῦ κρατῶν;
 ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν 1100
 ἔξεστ' ἀνάσσειν, ὧν ὅδ' ἡγεῖτ' οἰκοθεν;
 1075 Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν.
 οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον
 ἀρχῆς ἐκεῖτο θεσμός ἢ καὶ τῷδε σέ.
 ὑπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ ὅλων 1105
 στρατηγός, ὥστ' Αἰαντος ἡγεῖσθαι ποτε.
 1080 ἀλλ' ὦνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη
 κόλαξ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῆς,
 εἰδ' ἄτερος στρατηγός, ἐς ταφὰς ἐγὼ
 θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα. 1110

V. 1074. Codex Heidelb. ἡγαγ', something like which Elmsley thought should be restored. I should prefer ἡγεν with Porson in Kidd. p. 194.

nerose domo, i. e. descended from a noble race.

V. 1069. τοιαῦθ' — ἔπη] I. e. τοιαύτας ἁμαρτίας ἀμαρτάνουσιν, or τοιαῦτα ψεύδη λέγουσιν. See observations in Cens. p. 83 sqq. But ἔπη mean words or sayings, λόγοι discourse or oration. Cf. note on v. 738.

V. 1073. ποῦ σὺ στρ. τοῦδε;] For the use of the particle ποῦ Neve compares Oed. R. 390: ποῦ σὺ μάντις εἰ σαφής; 448: οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς. Philoct. 451: ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν κτλ. and Elmsl. on Eur. Heracl. 371.

V. 1076 sq. οὐδ' ἔσθ' ὅπου — τῷδε σέ] Θεσμός ἀρχῆς is law of rule, so that the infinitive κοσμεῖν, signifying to rule or restrain, is dependent on the substantive ἀρχῆς. Teucer says this with some bitterness: you were never in a higher degree bound by law to exer-

cise power over him, than he over you. Schol.: οὐδ' ἔστιν ὅπου σοὶ πλέον προὔκειτο τοῦτον κοσμεῖν.

V. 1078. ὑπαρχος ἄλλων] I. e. ὑπ' ἄλλοις ἄρχων, as ὁ ὑπό τιμι ἡνίοχος. Cf. Lehrsius de Aristarcho p. 115. ὅλων is neuter, so that ὅλα means summam rerum, like the phrase τῇν τῶν ὅλων δεσποτεῖαν ἔχειν and others.

V. 1080 sq. καὶ τὰ σέμν' ἔπη — ἐκείνους] Triclinius: ἐπεὶ ἐνταῦθα ἡ κόλασις διὰ λόγων ἦν, διὰ τοῦτο τὰ ἔπη κόλαξ' ἐκείνους φησίν. See remarks in Cens. p. 88 sqq. The article τὰ is to be referred to the previous words of Menelaus. So v. 1226. τὰ δεινὰ ῥήματα.

V. 1082. Schol.: εἰδ' ἄτερος στρατηγός· τὸν περὶ τῆς ἐπιβουλῆς λόγον ἀποφεύγει, ὡς θυγατέρα πτόν· ἐνδιατροβεί δὲ τῷ ὅτι οὐ πάντων εἰδὼν οἱ ἄρχοντες.

- οὐ γάρ τι τῆς σῆς οὐνεκ' ἐστρατεύσατο
 1085 γυναικός, ὥςπερ οἱ πόνον πολλοῦ πλέω,
 ἀλλ' οὐνεχ' ὄρκων, οἷσιν ἦν ἐνώμοτος,
 σοῦ δ' οὐδέν· οὐ γὰρ ἤξιου τοὺς μηδένας.
 πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν 1115
 καὶ τὸν στρατηγὸν ἦκε, τοῦ δὲ σοῦ ψόφου
 1090 οὐκ ἂν στραφεῖην, ἕως ἂν ᾗς, οἷόςπερ εἶ.

ΧΟΡΟΣ.

οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.

V. 1090. ἕως ἂν ᾗς is my conjecture for the reading of the MSS. ὥς ἂν ᾗς. Ως must also be changed into ἕως in Oed. C. 1361: ὥςπερ ἂν ζῶ σοῦ φονέως μεμνημένος, and Phil. 1330: ὥς ἂν οὗτος ἦλιος κτλ. So in Plato de Rep. IV, 423: ἕως ἂν ἡ πόλις οἴκῃ, and Tim. 78.D: ἕωςπερ ἂν ἡ πόλις ξυνεστήκῃ, ἕως is only lately restored for ὥς from a few MSS. There is really no reason why the Tragedians should not have pronounced ἕως as one syllable, just as νεῶς, λεῶς, θεῶν, Κρέων and other words are used, for examples see Seidler de Verss. Dochm. p. 49. and my Advers. in Phil. p. 37. They on the contrary, who think ὥς defensible in these places, adopt a criticism that is incredible and unheard of. Bruncck has here written ἕστ' ἂν ᾗς.

V. 1085. Schol.: οἱ πόνον πολλοῦ πλέω· οἱ φιλοκύνδονοι, οἱ πλῆρεις τῶν πόνων· λέγει δὲ τοὺς μισθοφόρους· οὐχ ὥςπερ μισθοφόρος τις ἐπὶ μισθῷ ἐστρατεύσατο. Neve rightly observes that these words contain an expression of pity for all who were made subject to the power of the Atridae.

V. 1086. Schol.: ἀλλ' οὐνεχ' ὄρκων· τῶν γὰρ ἀριστέων συνελθόντων ἐπὶ τὴν τῆς Ἑλένης μνηστείαν ὁ Τυνδαρεὺς πάντας ὄρκους ἀπότησε συναγωνίζεσθαι τῷ γαμουντι αὐτὴν καὶ στρατεύειν, εἰ τις ἀρπαγὴ γένοιτο περὶ τὴν Ἑλένην τῷ γημαντι. Cf. fab. Ajac. not. 6.

V. 1087. οὐ γὰρ ἤξιου] For he did not esteem. On which signification of the verb ἀξιῶν Porson has treated at Eur. Hec. 319.

V. 1088. πλείους — κήρυκας] It is evident that Menelaus had brought with him one or more heralds. These officers are often introduced in the plays of the an-

cients for an appearance of pomp, as is observed by Eustathius p. 780: οἱ κήρυκες οὐδ' ὅλως προσφωνοῦνται, ἀλλ' ἄργα καὶ νῦν παρειαγόνται πρόσωπα, ὅποια πολλὰ καὶ ὕστερον ποιοῦσιν οἱ σκηνικοί. Lob.

V. 1088 sqq. πρὸς ταῦτα — οἷόςπερ εἶ] Observe that Teucer says this: wherefore, although you may return accompanied by a host of heralds, and even by Agamemnon himself, yet I will pay no regard to your noise, so long as you continue to be the man you have already shown yourself.

V. 1089 sq. τοῦ δὲ — στραφεῖην] For the genitive joined to the simple στρέφεσθαι, i. e. ἐπι-στρέφεσθαι or ἐντρέφεσθαι see v. 745. note.

V. 1090. ἕως ἂν ᾗς — εἶ] So long as you shall be the same kind of man you now are. So Plato, Phaedr. 243. E: ἕωςπερ ἂν ᾗς, ὅς εἰ.

V. 1091. ἐν κακοῖς] In ad-

τὰ σκληρὰ γάρ τοι, κἄν ὑπέρδικ' ἦ, δάκνει.

MENEΛΑΟΣ.

ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν.

1120

TETKPOC.

οὐ γὰρ βάνουσον τὴν τέχνην ἐκτησάμην.

MENEΛΑΟΣ.

1095 μέγ' ἄν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.

TETKPOC.

κἄν ψιλὸς ἀρκέσαιμι σοί γ' ὥπλισμένῳ.

MENEΛΑΟΣ.

ἡ γλῶσσά σου τὸν θυμὸν ὥς δεινὸν τρέφει.

TETKPOC.

ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

1125

MENEΛΑΟΣ.

δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;

TETKPOC.

1100 κτείναντα; δεινόν γ' εἶπας, εἰ καὶ ξῆς θανών.

versity. Compare Aesch. Agam. v. 1592: *Ἀἰγισθ' ὑβρίζειν ἐν κακοῖσιν οὐ σέβω.*

V. 1093. *ὁ τοξότης*] Archers were held in the same repute as other soldiers in the heroic times, as is shewn by the Scholiast on II. XI, 385. But this mode of fighting had now grown nearly out of use in the Persian wars, and at last remained among the Cretans alone; see Pausan. I, 23, 4. Hence the contempt for this art professed by a Lacedemonian in Plutarch, *Apophth. Lacc.* p. 874. T. VI: *οὐ μέλει μοι τοῦτο, ὅτι ἀποθανοῦμαι, ἀλλ' ὅτι ὑπόγυνιθος τοξότου*, and which the tragedians and Philostratus *Her.* p. 667, attribute to the early age. Lob.

V. 1094. *οὐ γὰρ βάνουσον κτλ.*] He means: for the art which I possess (i. e. in which I am skilled) is not an illiberal one. On the adjective

βάνουσος Hermann refers to Valcken. *Animadv. ad Ammon.* III, 14.

V. 1097. *ἡ γλῶσσά — τρέφει*] He calls Teucer valiant in words. The same thing is more briefly expressed in v. 1142. *γλώσση θρασύν.* For the use of the verb *τρέφειν* see v. 495. note.

V. 1099. Schol.: *κτείναντά με· ὅσον ἦκεν ἐφ' ἐαντιῷ κτείναντά με.* Menelaus (whose insolence the poet, as mentioned above, seems to point out to our notice) aggravates the extent of mischief, when he speaks of Ajax as having done what he only wished to do. He certainly speaks of the attempt of Ajax as if it was no matter whether he had killed him, or had only meditated doing so. In like manner caedes is put for caedes tentata by Virgil. *Aen.* III, 256.

V. 1100. Schol.: *δεινόν· ὁ*

ΜΕΝΕΛΑΟΣ.

θεὸς γὰρ ἐκσώξει με, τῷδε δ' οἴχομαι.

ΤΕΤΚΡΟΣ.

μή νυν ἀτίμα θεοὺς θεοὺς σεσωμένους.

ΜΕΝΕΛΑΟΣ.

ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους; 1130

ΤΕΤΚΡΟΣ.

εἰ τοὺς θανόντας οὐκ ἔῃς θάπτειν παρών.

ΜΕΝΕΛΑΟΣ.

1105 τοὺς γ' αὐτὸς αὐτοῦ πολέμους. οὐ γὰρ καλόν.

ΤΕΤΚΡΟΣ.

ἦ σοὶ γὰρ Αἴας πολέμιος προὔσθη ποτέ;

ΜΕΝΕΛΑΟΣ.

μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίστασο.

μὲν εἶπεν, ὅσον ἐφ' ἑαυτῷ, ὃ δὲ this use of the optative Lobeck compares Aristoph. Av. 819: ἐγὼ τῆς φωνῆς ἀντιλαμβάνεται. τὸ δὲ compares Aristoph. Av. 819: ἐγὼ τῆς φωνῆς ἀντιλαμβάνεται. τὸ δὲ τοιοῦτο καυμωδίας μᾶλλον ἢ τρα- *φείμην ἄν;* Vesp. 1160: ἐγὼ γὰρ γωδίας. This also is a strange *ἄν τλαίην;* and other passages. critique. For who would ever V. 1104. Schol.: *ταῦτα καὶ ἐν* blame Teucer, if he used these *Ἀντιγόνη.* See Ant. 450 sqq. 519 words: he did not slay thee, sqq. 1070 sqq. and vs. 1343 sqq. he only wished to do so; but of this play. On *παρών* added see it is one thing to do a deed, vs. 1156. 1384. and Trach. 418 sq. another to wish to do it. Be- note.

cause Sophocles says this briefly, V. 1105. *τοὺς — πολέμους* wishing to ridicule the insolence Scil. *οὐκ ἔῃ θάπτειν.* For *ἑαυτοῦ* of Menelaus in a few words, we cf. Rost §. 99, 4. note 6., for *αὐ-* must not on that account think *τός ἑαυτοῦ* Matth. §. 468, 6. Me- that he has used a mode of ex- nelaus here also exaggerates the pression foreign to the dignity of fact, saying that Ajax had been his enemy, whence Teu- tragedy. See remarks in Cens. cer asks him the following ques- p. 178 sq.

V. 1101. *τῷδε δ' οἴχομαι.* Lobeck quotes Epigr. de Bianore Anthol. Plan. n. 276: *κτεινόμεθ' ἀνθρώποις, ἰχθύσι σωζόμεθα.* Herod. I, 124: *κατὰ μὲν τούτου προθυμίαν τέθνηκας, κατὰ δὲ τοὺς θεοὺς περὶ αἰς.*

V. 1102. *μή νυν ἀτίμα* For the particles *μή νυν* see on Ant. 699.

V. 1103. *ἐγὼ γὰρ ἂν κτλ.* For

question was needless.

With regard to the omission of the pronoun *ἐμέ* or *μέ* Menelaus properly says: he hated one who hated him, i. e. he hated me, and I hated him. Erfurdt rightly observes that the words *καὶ σὺ τοῦτ' ἦπ.* are added by Menelaus to shew that Teucer's

ΤΕΤΚΡΟΣ.

κλέπτης γὰρ αὐτοῦ ψηφοποιὸς εὐρέθης.

1135

ΜΕΝΕΛΑΟΣ.

ἐν τοῖς δικασταῖς κούκ ἐμοὶ τόδ' ἐσφάλη.

ΤΕΤΚΡΟΣ.

1110 πόλλ' ἂν κακῶς λάθῃς σὺ κλέψειας κακά.

ΜΕΝΕΛΑΟΣ.

τοῦτ' εἰς ἀνίαν τοῦπος ἐρχεται τινι.

ΤΕΤΚΡΟΣ.

οὐ μᾶλλον, ὥς ἔοικεν, ἢ λυπήσομεν.

ΜΕΝΕΛΑΟΣ.

ἔν σοι φράσω. τόνδ' ἐστὶν οὐχὶ θαπτεόν.

1140

ΤΕΤΚΡΟΣ.

σὺ δ' ἀντακούσει τοῦτον, ὥς τεθάψεται.

ΜΕΝΕΛΑΟΣ.

1115 ἦδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασὺν
ναύτας ἐφορήσαντα χειμῶνος τὸ πλεῖν,

V. 1108. κλέπτης γὰρ κτλ.] Teucer briefly and bitterly replies: and rightly did he hate you, for etc. Pindar Nem. VIII, 45: κρυφαῖσι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεράπευσαν· χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνῳ παλαιοῖσιν, where Dissen p. 447., has the following observation: "Κρυφαῖσι ἐν ψάφοις means crafty suffrages; for it was contrived by fraudulent practice, that Ulysses got the greater number of votes. Among the accomplices was Menelaus, of whom Teucer complains in Sophocles Aj. 1114. comparing him to jugglers, who shift about small balls or counters with such dexterity as to deceive the eyes of the spectators; see Casaub. on Athen. I. p. 19. B. By these illicit juggleries therefore, they secured success for Ulysses."

V. 1109. ἐν τοῖς — ἐσφάλη] This was the fault of the judges, not mine. For the use of the preposition ἐν see Matth. on Eur. Hippol. 323.

V. 1110. κλέψειας κακά] The expression κλέπτειν κακά is explained at v. 188.

V. 1111. ἐρχεται τινι] This is a covert allusion to Teucer.

V. 1112. οὐ μᾶλλον] I. e. εἰς ἀνίαν μοι ἐρχεται, i. e. οὐ μᾶλλον λυπηθήσομαι ἐγώ.

V. 1114. τοῦτον, ὥς τεθάψεται] The same species of attraction is used in Phil. 549: ὥς ἤκουσα τοὺς ναύτας, ὅτι σοὶ πάντες εἰεν συννευστοληκότες. Eur. Or. 1557: ἤκουσα γὰρ δὴ τὴν ἐμὴν ξυνάορον, ὥς οὐ τέθνηκεν, and elsewhere. Cf. Rost §. 122. 8. a.

V. 1116. χειμῶνος τὸ πλεῖν] For the article placed before the infinitive see at v. 114. Lobeck,

ὃ φθέγμ' ἄν οὐκ ἄν εὐρες, ἥνίκ' ἐν κακῷ
 χεμῶνος εἴχεται, ἀλλ' ὕφ' εἵματος κρυφαίς 1145
 πατεῖν παρεῖχε τῷ θέλοντι ναυτίλων.

1120 οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα
 σμικροῦ νέφους τάχ' ἄν τις ἐκπνεύσας μέγας
 χεμῶν κατασβέσειε τὴν πολλὴν βοήν.

ΤΕΤΚΡΟΣ.

ἐγὼ δέ γ' ἄνδρ' ὅπωπα μωρίας πλέων, 1150
 ὃς ἐν κοιτοῖς ὕβριζε τοῖσι τῶν πέλας.

1125 κατ' αὐτὸν εἰσιδὼν τις ἐμφορῆς ἐμολ
 ὀργήν θ' ὁμοιοῖς εἶπε τοιοῦτον λόγον·
 ὦνθρῳπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς·
 εἰ γὰρ πόλῃσεις, ἴσθι πημανούμενος.

comparing his remarks on Phryn. 439., observes that a double accusative is joined with the verb *ἐφορᾶν* in the same manner as *παρορᾶν* *τινά τι*, *παρακαλεῖσθαι*, *ἐνάγειν* *τινά τι* are used.

V. 1117. ὃ φθέγμ' ἄν οὐκ ἄν εὐρες] As *τυγχάνειν* is sometimes placed without a participle (see on v. 9.) so *εὐρίσκειν* *τί τι* occasionally allows the omission of the participle *ὄν*, to be rendered in Latin *reperire aliquid in aliquo*. So Oed. C. 966: οὐκ ἄν ἐξεύροις ἐμολ ἀμαρτίας ὄνειδος οὐδέν.

V. 1118. ὕφ' εἵματος κρυφαίς] A sign of the greatest fear and desperation. See v. 240. note.

V. 1119. πατεῖν — ναυτίλων] This saying, whether a verse of Sophocles, or a trite proverb, is expressed, as Lobeck observes, by Plato, Theaet. p. 135. A: ἐὰν δὲ πάντῃ ἀπορήσωμεν, ταπεινωθέντες τῷ λόγῳ, παρεξομενῶς ναυτιῶντες πατεῖν τε καὶ χρῆσθαι ὅ τι ἂν βούληται, and imitated by Synesius, Ep. IV, 163. D: μεθῆκεν ὁ κυβερνήτης τὸ πηδάλιον καὶ καταβαλὼν αὐτὸν πατεῖν παρεῖχε τῷ θέλοντι ναυτίλων. The same critic in illustration of τῷ θέλοντι

ναυτίλων quotes Eur. Iph. A. 340: τῷ θέλοντι δημοτῶν. Plutarch. Cim. c. 10: τῶν δημοτῶν τῷ βουλομένῳ. Eum. c. 18: τῷ βουλομένῳ τῶν φίλων. For the suppressed pronoun *αὐτόν* see Stallbaum on Plat. Gorg. p. 476. D. extr.

V. 1120. καὶ σὲ καὶ τὸ σὸν λάβρον στόμα] The last words are not only explanatory, but likewise give force to the expression, as in Iph. A. 393: ἡ σὺ καὶ τὸ σὸν σθένος. Schol. Ven. on VIII, 496: Δημοσθένης αὐτῶν τὴν Μειδίου κακίαν φησί· καταδείσαντες τοῦτον καὶ τὸ τοῦτον θρόσος. Lob. According to the common mode of speaking, the genitive τοῦ σοῦ λάβρον στόματος should have been used, depending on the substantive τὴν πολλὴν βοήν. See note on vs. 1035 sq.

V. 1121. σμικροῦ νέφους] Wesseling observes: That species of tempest or wind is here described, which is termed *ἐκνέφια*, or, as the grammarians interpret, *ἐκ νέφους ἀνεμῶν*. Cf. Senec. Quaest. nat. V, 12. and Aristot. Problem. V, 26. p. 184. ed. Sylb.

V. 1124. τῶν πέλας] So El. 551. Ant. 479.

V. 1126. Schol.: ὀργήν· τὸν τρόπον. Cf. v. 640.

- τοιαῦτ' ἄνολβον ἄνδρ' ἐνουθέτει παρῶν.
 1130 ὄρῳ δέ τοι νιν, κᾶστιν, ὥς ἐμοὶ δοκεῖ,
 οὐδείς ποτ' ἄλλος ἢ σύ. μῶν ἡνιξάμην;

ΜΕΝΕΛΑΟΣ.

ἄπειμι· καὶ γὰρ αἰσχροὺς, εἰ πύθοιτό τις,
 λόγοις κολάζειν, ᾧ βιάζεσθαι παρῇ.

1160

ΤΕΤΚΡΟΣ.

- ἄφερπέ νυν. κάμοι γὰρ αἰσχιστον κλύειν
 1135 ἄνδρὸς ματαίου φλαῦρ' ἔπη μυθουμένου.

ΧΟΡΟΣ.

- ἔσται μεγάλης ξριδὸς τις ἀγών.
 ἀλλ' ὥς δύνασαι, Τεῦκρε, ταχύνας
 σπεῦσον κοίλῃν κάπετόν τιν' ἰδεῖν
 τῷδ', ἐνθα βροτοῖς τὸν ἀείμνηστον
 1140 τάφον εὐρώεντα καθέξει.

1165

ΤΕΤΚΡΟΣ.

- καὶ μὴν ἐς αὐτὸν καιρὸν οὔδε πλησίον
 πάρεσιν ἄνδρὸς τοῦδε παῖς τε καὶ γυνή,
 τάφον περιστελοῦντε δυστήνου νεκροῦ.

1170

V. 1133. I have received παρῇ from La. a pr. m. Lb. Γ. Δ. Aug. b. and Lips. b. Vulg. πάρα. See on v. 1054.

V. 1129. ἄνολβον] Unhappy, wretched. So Ant. 1026. 1265. The similar use of the adjective δύστηνος is well known.

V. 1134. Schol.: οὐδαμῇ ὑπείκει ὁ Τεῦκρος· κάμοι δέ, φησὶν, αἰσχιστόν ἐστιν ἀνέχεσθαι σοῦ φλυαροῦντος.

V. 1136. ξριδὸς τις ἀγών] The genitive is often added to the substantive ἀγών, to distinguish the various descriptions of contests, as μάχης, πολέμου, λόγων.

V. 1137 sq. ταχύνας σπεῦσον] Spoken in the same sense as Oed. R. 861. πέμψω ταχύνας, so as to mean σπεῦδε ταχέως, an expression used by Aristophanes Eqq. 495. Thesm. 277.

V. 1138 sq. κάπετόν τιν' ἰδεῖν τῷδ'] Schaefer compares Theocr. XV, 2: ὄρη δίφρον, Εὐνόα, αὐτῇ. So in Latin the verb videre.

V. 1139. Schol.: ἐνθα βροτοῖς τὸν ἐσόμενον τοῖς ἀνθρώποις τάφον ἀείμνηστον. It seems then that the words ought to have been placed thus: τὸν βροτοῖς ἀείμνηστον. Similar examples are given by Matth. §. 278. not. 2.

V. 1140. εὐρώεντα] I. e. very dark.

V. 1141 sqq. Schol.: πάρεσιν ἢ Τέκμησσα μετὰ τοῦ παιδὸς· οὐχ ὅτι δὲ ἱκανὰ τὰ πρόσωπα φυλάξαι τὸ σῶμα, ἀλλ' ὅτι κινήσαι δυνατά.

- ὦ παῖ, πρόσελθε δεῦρο, καὶ σταθεὶς πέλας
 1145 ἰκέτης ἔφασαι πατρός, ὅς σ' ἐγέλνατο,
 θάκει δὲ προστρόπαιος ἐν χεροῖν ἔχων
 κόμας ἐμὰς καὶ τῆςδε καὶ σαντοῦ τρίτου,
 ἱκτῆριον θησαυρόν. εἰ δέ τις στρατοῦ 1175
 βίᾳ σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
 1150 κακὸς κακῶς ἄθαρπτος ἐκπέσοι χθονός,
 γένους ἅπαντος ῥίξαν ἐξημημέρος
 αὐτῶς, ὅπωςπερ τόνδ' ἐγὼ τέμνω πλόκον.
 ἐχ' αὐτόν, ὦ παῖ, καὶ φύλασσε, μηδὲ σε 1180
 κινήσάτω τις, ἀλλὰ προσπесῶν ἔχον.
 1155 ὑμεῖς τε μὴ γυναιῖνες ἀντ' ἀνδρῶν πέλας

V. 1145. πατρός, ὅς σ' ἐγέλ-
 νατο] For similar examples see
 on El. 334.

V. 1146. Schol.: προστρό-
 παιος· προστετραμμένος αὐτῷ ἢ
 ἱκετεύων. The latter explanation
 is correct. See v. 812. note.

V. 1147. κόμας] We have seen
 from Homer that the relations and
 friends of the dead used to cut off
 the hair of their heads, and cast
 it upon the corpse or the sepul-
 chre as a mark of respect. Cf.
 Il. XXIII, 135 sq. 141. 151 sqq.
 Eurip. Or. 128. Iph. T. 172 sq.
 Troad. 480. 1182. Hel. 1203 sqq.
 and Kirchmann de Fun. Rom.
 I, 2. c. 14. They were also accu-
 stomed for some time after death
 to place the shorn locks of their
 hair upon the tomb, in order to
 obtain favour and aid from their
 departed friends. Cf. Soph. El. 52.
 900 sq. and particularly vs. 448—
 464. — On the word τρίτου added,
 see on Oed. C. 8.

V. 1148. Schol.: ἱκτῆριον
 θησαυρόν· τὸ ἱκέσιον κτῆμα·
 λέγει δὲ τὰς τρίχας. As those who
 sought protection were wont to
 bear chaplets of olive (see on Oed.
 R. 3.) to prevent their suffering
 violence, so Eurysaces is ordered
 here by Teucer to bear the locks
 cut off as emblems of a suppliant,
 to whom it was unlawful to offer

violence. For this reason they are
 here called ἱκτῆριον θησαυρόν.

V. 1148 sq. εἰ δέ τις — ἀπο-
 σπάσειε] On the reason for the
 optative, see at v. 898.

V. 1150. ἄθαρπτος — χθονός]
 He wishes that whoever shall at-
 tempt to drag Eurysaces from
 guarding the body of Ajax may
 perish in a foreign land without
 burial. The ancient Greeks were
 most anxious not only as regarded
 the rites of sepulture, but like-
 wise that they should take place
 in their native land. Cf. Ant. 1203.
 On the phrase ἐκπесεῖν χθονός
 cf. Oed. C. 766: ὅτ' ἦν μοι τέρ-
 ψις ἐκπесεῖν χθονός.

V. 1151. γένους — ἐξημημέ-
 νος] His whole race being cut off
 to the very root. Cf. Ant. 595 sq.

V. 1152. ὅπωςπερ — πλόκον]
 Probably Teucer cuts the hair
 from his head while uttering these
 words.

V. 1154. προσπесῶν ἔχον]
 The verb προσπίπτειν is frequently
 used of those who kneel down, as
 Teucer here bids Eurysaces do. Cf.
 Oed. C. 1157: φασίν τιν' — προσ-
 πесόντα πως βαμῶ καθῆσθαι τῷ
 Ποσειδῶνος, and Trach. 904: βα-
 μοῖσι προσπίπτουσα. ἔχον, after
 which we must understand τοῦ
 νεκροῦ, is put in the same sense
 as ἔφασαι a little before.

παρέστατ', ἀλλ' ἀρήγετ', ἐς τ' ἐγὼ μὲν
τάφου μεληθεῖς τῷδε, καὶν μηδεὶς ἔῃ.

ΧΟΡΟΣ.

(στροφὴ α').

Τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐτέων
ἀριθμὸς, 1185

1160 τὰν ἅπανστον αἰὲν ἐμοὶ
δορυσσοήτων
μόχθων ἅταν ἐπάγων
ἂν τὰν εὐρώδεια Τρωῖαν, 1190
δύστανον ὄνειδος Ἑλλάνων;

(ἀντιστροφὴ α').

1165 ὅφελε πρότερον αἰθέρα δύναι μέγαν ἢ τὸν πολύ-
κοινον Ἴδιαν

V. 1163. ἂν εὐρώδεια Τρωῖαν Dind. I have adopted ἂν τὰν εὐρώ-
δεια Τρωῖαν from the conjecture of Ahrens. MSS. ἀνὰ τὰν εὐρώδεια
Τρωῖαν.

V. 1158 — 1194. Τίς ἄρα — χθων] Μόχθοι are here called
Ἀθάνας] The Chorus lament the innumerable toils by which they
were overwhelmed during the Trojan war; and since Ajax, who
was wont to lighten them has perished by a remorseless fate, they
desire to quit Troy, and return to their own country.

V. 1158 sq. τίς ἄρα κτλ.] The words νέατος λήξει must be united. For the poet, instead of a weak word like ἔσται, preferred putting one, not only to finish the sentence, but likewise to give new strength to the sense. For examples see in Advers. in Phil. p. 51 sq. There is no objection to the double interrogation τίς and ἐς πότε (the latter of which explains the former), being comprehended in one member of the sentence. See Ant. 399. note. In what sense ἔτη are called πολυπλάγκτα is explained on Ant. 601 sq.

V. 1160. τὰν ἅπανστον — ἅταν] On the article added compare El. 167: τὸν ἀνήνυτον οἶτον ἔχουσα κακῶν.

V. 1161 sq. δορυσσοήτων μό-

V. 1163. ἂν εὐρώδεια Τρωῖαν] For ἂν put for ἀνά compare the use of παρ δέ and ἀπὸ δέ for παρὰ δέ and κατὰ δέ Ant. 951. 960. εὐρώδης is equivalent rather to εὐρύς than to σκοτεινός,

V. 1164. δύστανον — Ἑλλάνων] It is scarcely requisite to observe that this apposition does not refer to the word ἅταν, but to Τρωῖαν, which is said to be a great disgrace to the Greeks, because they spent so many years and suffered so much loss in accomplishing its overthrow. δύστανον ὄνειδος is very similar to αἰσχρὸν ὄνειδος in Phil. 842. For the genitive Ἑλλάνων cf. Valck. on Eur. Phoen. p. 310.

V. 1165. ὅφελε — Ἴδιαν] There is the same signification of

- κείνος ἀνὴρ, ὃς στυγερῶν
 ἔδειξεν ὅπλων
 Ἕλλασιν κοινὸν Ἄρη·
 ἰὼ πόνοι πρόγονοι πόνων·
 1170 κείνος γὰρ ἔπερσεν ἀνθρώπους.

(σ τ ρ ο φ ῆ β.)

- ἐκείνος οὔτε στεφάνων
 οὔτε βαθειᾶν κυλίκων
 νείμεν ἐμοὶ τέρψιν ὁμιλεῖν,
 οὔτε γλυκύν αὐλῶν ὄτοβον,
 1175 δύσμορος, οὔτ' ἐννυχίαν
 τέρψιν λαύειν.
 ἐρώτων δ', ἐρώτων ἀπέπαυσεν, ᾧ-
 1205

- V. 1166. ὃς στ. ἔδειξ' ὅπλων Dind.
 V. 1168. Ἕλλασιν I have adopted. MSS. Ἕλλάσι.
 V. 1169. ἰὼ πόνοι πρόγονοι Dind.
 V. 1178. εν, ᾧμοι = κείμαι . . . οὔτως = Dind.

going under implied by the verb πόνους] On the verb πέρθειν used in a similar manner see the examples quoted v. 874.

V. 1171 sqq. Schol.: ἐκείνος οὔτε στεφάνων· ἐκείνος ὁ εὐρώων τὰ ὅπλα, ὅσον ἐφ' ἑαυτῶ, οὐ στεφάνων, οὐ κύλικος, οὐκ αὐλῶν τέρψιν μοι ἐνείμεν, ἀλλὰ πᾶν, φησί, τερπνὸν ἐξέκρουεν. ἡδιστος δὲ ὦν ὁ Σοφοκλῆς πάλιν ἐπὶ τὸ ἴδιον ἡθος ἐκλίπεν ἐν τοῖς μέλεσιν· ὅθεν καὶ μέλιττα ἐκλήθη.

V. 1171. στεφάνων] Mention is made of crowns, because they were worn at banquets. Cf. Eur. Alc. 835.

V. 1173. νείμεν — ὁμιλεῖν] In the same manner δῶκεν ἔχειν.

V. 1175. δύσμορος] In the same sense as δύστηνος in Phil. 998. and elsewhere. Ἐννυχίαν τέρψιν λαύειν may be compared with the Homeric ἀπνους νύκτας λαύειν, almost equivalent to τερπνὴν νύκτα λαύειν.

V. 1178. Schol.: ἐρώτων τῶν ἐρωτικῶν. καὶ ἄκαιρον μὲν περὶ ἐρωτος μεμνησθαι ἐν τοῖς παρού-

V. 1170. ἔπερσεν ἀνθρώ- σιν· ὁμως δὲ ἀκολουθίαν ἔχει

πόνους] On the verb πέρθειν used in a similar manner see the examples quoted v. 874.

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V. 1170. ἔπερσεν ἀνθρώ- σιν· ὁμως δὲ ἀκολουθίαν ἔχει

- μοι. κείμαι δ' ἀμέριμνος οὐ-
 1180 τως, ἀεὶ πυκιναῖς δρόσοις
 τεγγόμενος κόμας,
 λυγρᾶς μνήματα Τροίας. 1210
 (ἀντιστροφὴ β.)
 καὶ πρὶν μὲν οὖν ἐννυχίου
 δείματος ἦν μοι προβολὰ
 1185 καὶ βελέων θούριος Αἴας·
 νῦν δ' οὗτος ἀνείται στυγερῶ
 δαίμονι. τίς μοι, τίς ἔτ' οὖν 1215
 τέρψις ἐπέσται;
 1190 γενοίμαν, ἵν' ὕλαεν ἔπεστι πόν-
 του πρόβλημ' ἀλίκλυστον, ἄ-
 κραν ὑπὸ πλάκα Σουνίου, 1220
 τὰς ἱερὰς ὅπως
 προσείποιμεν Ἀθήνας.

V. 1183. Dind. reads καὶ πρὶν μὲν ἐξ ἐνν.

V. 1190. πόντον = προβλ. . . . ἄκραν = ὑπὸ Dind.

πρὸς τὰ προσκείμενα. On the repeated word cf. Oed. C. 119. 123. 155. Phil. 829. 845.

V. 1179. ἀμέριμνος] Neglected, despised. For the addition of οὕτως, sic temere, Neve refers to Viger. p. 438. and Heindorf on Plat. Phaedr. 24.

V. 1182. λυγρᾶς — Τροίας] Which will never allow me to forget calamitous Troy. This is added in the same manner as v. 1164: δύστανον ὄνειδος ἑλάνων.

V. 1183. Schol.: ἐννυχίου· τῆς νυκτερινῆς ἐφοδου τῶν πολεμίων καὶ τῶν βελῶν ἀλεξητήριον ἦν ὁ Αἴας. He is called by Homer, II. VII, 211: ἕρκος Ἀχαιῶν.

V. 1186 sq. ἀνείται — δαίμονι] Pluto is termed στυγερός δαίμων, the word ἀνείται signifying devoted, consecrated to. So Eurip. Phoen. 954: οὗτος δὲ πῶλος τῇδ' ἀνεμμένος πόλει θανάων πατρῶων γαῖαν ἐκσώσειεν ἄν.

V. 1194. Schol.: τὰς ἱερὰς ὅπως· φιλοτέχνως εὐφραίνει τοὺς ἀκροαμένους διὰ τῶν ἐπαίνων τῆς Ἀττικῆς. See v. 200. note. The Chorus really says this: that I might salute sacred Athens with well-omened cry. For when sailors arrived within sight of the land they sought, they used to call upon it by name. Cf. Virg. Aen. III, 524: Italiam laeto socii clamore salutant. Statius Theb. IV, 808: salutat cum Leucada pandit Apollo. But Pausanias I. c. 28. §. 2. asserts that the point of the spear and the crest of the helmet of Minerva Polias were already visible to persons approaching from the promontory of Sunium. It was fitting therefore that Athens should be saluted from thence: the reason for which salutation on the part of the men of Salamis, is shewn in v. 842.

Ibid. προσείποιμεν] The optative is used on account of the preceding one. So Phil. 325. 529. Trach. 657. 955.

ΤΕΤΚΡΟΣ.

- 1195 Καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην
 Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον·
 δῆλος δέ μοῦστί σκαιὸν ἐκλύσων στόμα. 1225

ΑΓΑΜΕΜΝΩΝ.

- σὲ δ' ἡ τὰ δεινὰ δῆματ' ἀγγέλουσί μοι
 τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν;
 1200 σέ τοι, τὸν ἐκ τῆς αἰχμαλώτιδος λέγω,
 ἢ που τραφεὶς ἂν μητρὸς εὐγενοῦς ἄπο
 ὑψήλ' ἐφώνεις κἀπ' ἄκρων ὠδοιπόροις, 1230
 ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὕπερ,
 κοῦτε στρατηγούς οὔτε ναυάρχους μολεῖν

V. 1202. ἐφώνεις I have restored from La. a m. sec. and other MSS. The same reading must have existed in those MSS. in which ἐφρόνεις occurs, as in La. a m. pr., Lb., Γ and others. The common reading ἐκόμπεις (so Dind.) is not supported by the authority of good MSS. and is without doubt a mere interpretation of the words ὑψήλ' ἐφώνεις. But it is found written above the line in Par. D.

V. 1195 sqq. When Teucer had retired to prepare a tomb for Ajax, seeing Agamemnon coming to the place where the corpse lay, he hastens thither again, lest it should be violated.
 V. 1196. τόνδ'] Has here the same meaning as in v. 876.
 V. 1197. σκαιὸν ἐκλύσων στόμα] Lobeck quotes Isocr. Panath. p. 252, 96: λέλυκα τὸ στόμα.

V. 1198 sq. τὰ δεινὰ δῆματ' — χανεῖν] χάσκειν not only signifies to yawn or open the mouth, but has also come to mean whatever is caused by opening the mouth, viz. to pour out anything from the mouth. So δῆματα χάσκειν answers to the Latin verba effutire. Cf. Aeschylus Ag. 892: μηδὲ βαρβάρου φωνῆς δίκην χαμαιπετὲς βόαμα προσχάνης ἐμοί. Hesychius: ἔχανεν· ἐλπεν. χάνοιμι· εἰποιμι. χανύειν· βοᾶν.

V. 1199. Schol. rec.: ἀνοιμωκτὶ χωρὶς οἰμωγῆς, ἀτιμωρητῶς.
 V. 1200. τῆς αἰχμαλώτιδος]

Hesione, concerning whom I have spoken at v. 427.

V. 1202. ὑψήλ' ἐφώνεις] I. e. ἐκόμπεις.

Ibid. Schol.: κἀπ' ἄκρων· ἐπ' ἄκρων δακτύλων ἔβαινες γανυριῶν. Cf. Schol. Aristoph. Acharn. 638.

V. 1203. Schol.: οὐδὲν ὦν· οὐδὲν μὲν ὦν διὰ τὴν θυσιγένειαν, τοῦ μηδὲν δὲ τοῦ Αἰάντος τελευτήσαντος.

V. 1204 sq. κοῦτε — διωμόσω] He means this: and you have asserted that we have come hither as leaders neither of the army or navy of the Greeks, nor of yourself, referring to the observation of Teucer above v. 1202: Σπάρτης ἀνδρῶν ἦλθες, οὐχ' ἡμῶν κρατῶν. As Agamemnon understands the words of Teucer against Menelaus as spoken against himself also, so, when he asserts that Teucer refuses to admit the power of the Atridae over himself, he means not only Teucer, but more particularly Ajax, as it is he over

- 1205 ἡμᾶς Ἀχαιοῶν οὔτε σοῦ διωμόσω,
 ἀλλ' αὐτὸς ἄρχων, ὥς σὺ φῆς, Αἴας ἐπλει.
 ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά; 1235
 ποίου κέκραγας ἀνδρὸς ᾧδ' ὑπέφφρονα,
 ποῖ βάντος ἢ ποῦ σιάντος, οὔπερ οὐκ ἐγώ;
 1210 οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσί πλην ὅδε;
 πικροὺς ἔοιμεν τῶν Ἀχιλλείων ὅπλων
 ἀγῶνας Ἀργεῖοισι κηρυῖται τότε, 1240
 εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοί,
 κούκ ἀρκέσει ποθ' ὕμιν οὐδ' ἡσσημένοις
 1215 εἴκειν ἂ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς,

V. 1208. A note of interrogation is commonly, but incorrectly placed after ὑπέφφρονα.

whom Teucer says that the Atridae held no authority. For unless this were so, the words ἀλλ' αὐτὸς — ἐπλει would be incorrectly opposed. Observe that a prose writer would have expressed this by the accusative and infinitive ἀλλ' αὐτὸν — ἐκπεῦσαι. In the same manner Sophocles above in vs. 756 sq. has ἐλᾶ γὰρ — μῆνις, ὥς ἔφη for ἐλᾶν γὰρ — μῆνιν.

V. 1206. ἀλλ' αὐτὸς — ἐπλει] Compare Teucer's words vs. 1107—1111. Doederlein de brachyl. p. 8. notices that αὐτὸς ἄρχων is equivalent to αὐτοῦ κρατῶν, used above, comparing Hom. Il. I, 355: ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας, which signifies αὐτὸς ἑαυτῷ.

V. 1207. ταῦτ' — κακά] Two things must be noted, first that μεγάλα κακά is put for μέγα κακόν in order to exaggerate the offence (see on Phil. vs. 1326 sq.), and that ταῦτα ἀκούειν πρὸς τι-νος signifies: to be harassed by anyone with such abuse. which phrase is explained at El. 539 sq.

V. 1208 sq. ποίου κέκραγας κτλ.] On the genitive dependent on the verb κράζειν, cf. El. 317: τοῦ κασιγνήτου τί φῆς, ἡξοντος ἢ

μέλλοντος, εἰδέναι θέλω, Trach. 1122. and Phil. 434.

V. 1209. ποῖ βάντος ἢ ποῦ κτλ.] The phrase ποῖ βᾶν, ποῦ δὲ or ἢ ποῦ σιᾶν is proverbial, meaning: what shall I undertake, what shall I accomplish? Compare Philoct. 833 sq. Agamemnon here says nothing more than this: that Ajax had neither undertaken nor performed anything without his assistance. He denies that Ajax had done anything in war without his help, with the view of shewing that it was impossible for him to have been entirely free from subjection, and his own master. Hence Teucer below, where he defends Ajax from the accusation of Agamemnon, mentions only the great deeds, which Ajax had performed alone, without the aid of any other of the Greeks.

V. 1210. οὐκ ἄρ' — ὅδε] He says that other Greeks had also performed the same exploits as Ajax. For the signification of ἀνῆρ see Oed. C. 389. note.

V. 1211 sq. ἔοιμεν — τότε] On the form ἔοιμεν see Elmsl. on Eur. Heracl. 428. Rost p. 393. ed. VII.

V. 1215. εἴκειν ἂ κτλ.] Before

- ἀλλ' αἶψα ἡμᾶς ἢ κακοῖς βαλεῖτέ που,
 ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι. 1245
 ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε
 κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,
 1220 εἰ τοὺς δίκη νικῶντας ἐξωθήσομεν,
 καὶ τοὺς ὀπισθεν εἰς τὸ πρόσθεν ἄξομεν.
 ἀλλ' εἰρκτέον τάδ' ἐστίν. οὐ γὰρ οἱ πλατεῖς 1250
 οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,
 ἀλλ' οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ.
 1225 μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾶς ὄμωσ
 μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
 καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον 1255
 ὀρῶ τάχ', εἰ μὴ νοῦν κατακτῇσει τινα·
 ὅς, ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς,
 1230 θαρσῶν ὑβρίζεις κἄξελευθεροστομεῖς.
 οὐ σωφρονήσεις; οὐ μαθὼν ὅς εἰ φύσιν,
 ἄλλον τιν' ἄξεις ἄνδρα δευρ' ἐλεύθερον 1260

the verb *εἰκειν* we must understand ταῦτα, which is contained in the relative pronoun ἃ. *εἰκειν* *τι* is used by the same rule as *πεῖθεσθαι τι*. So Oed. C. 1178. See on Antig. 64.

V. 1216. Schol.: κακοῖς βαλεῖτε· ἀντὶ τοῦ βλασφημεῖτε. βάλλειν κακοῖς, to overwhelm with abuse, is used in the same manner as βάλλειν λίθοις.

V. 1217. ἢ σὺν δόλῳ κεντήσεθ' Lobeck compares Eur. Suppl. 240: οἱ δ' οὐκ ἔχοντες καὶ σπανίζοντες βίον εἰς τοὺς ἔχοντας κέντρο ἀφιάσιν κακὰ.

Ibid. Schol.: οἱ λελειμμένοι· οἱ ἡττηθέντες ἐν τῇ κρίσει· τοῦτο δὲ πρὸς τὴν ἐπιχείρησιν τοῦ Αἰάντος.

V. 1221. εἰς τὸ πρόσθεν ἄξομεν] Brunck's gloss: προτιμήσομεν.

V. 1222 sq. οἱ πλατεῖς — εὐρύνωτοι] This is spoken of Ajax, who is called above (v. 203.) ὠμοκρατῇ in a similar sense.

V. 1224. φρονοῦντες εὖ] For this position of the adverb *εὖ* see at Ant. 717.

V. 1225 sq. μέγας δὲ — πορεύεται] So of horses in Ant. v. 477 sq.: σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμονμένους ἵππους καταρτυθέντας. For the words ὀρθὸς — πορεύεται Neve compares Eur. Helen. 1571: ταῦρειος δὲ πούς οἱκ' ἦθελ' ὀρθὸς σάνιδα προσβῆναι κατὰ.

V. 1229. ἀνδρὸς — σκιᾶς] Erfurdt has already observed that these are genitives absolute.

V. 1231. ὅς εἰ] Qualis sig. For this use of the pronoun ὅς see Schneider on Platon. Civ. T. II. p. 139. Schol.: σκώπτει αὐτὸν εἰς τὴν μητέρα. See vs. 1270 sqq. note.

V. 1232. ἄλλον τιν' — ἐλεύθερον] It is well known that no one could plead his cause at Athens, unless he possessed the freedom of the city. Cf. Hermann, Lehrbuch der Gr. Staatsalterth. §. 135, 2. It seems that, in the time of Sophocles, no one possessed this right except he whose father and mother had both possessed the rights of citizenship. Cf. Hermann l. l. §. 118. p. 222.

ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;
 σοὺ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ.
 1235 τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἐπαῖω.

ΧΟΡΟΣ.

εἰθ' ὕμιν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν.
 τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι. 1265

ΤΕΤΚΡΟΣ.

φεῦ, τοῦ θανόντος ὥς ταχεῖά τις βροτοῖς
 χάρις διαρρέει καὶ προδοῦς' ἀλίσκεται,
 1240 εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῷ λόγῳ,
 Αἶας, ἔτ' ἴσχει μνηστίν, οὐ σὺ πολλάκις

V. 1240. ἐπὶ σμικρῷ λόγῳ is my own conjecture. The MSS. and Dind. have ἐπὶ σμικρῶν λόγων, which is not correct Greek. For neither could ἐπὶ be here joined with the genitive, nor could the plural σμικροὶ λόγοι have been used. The singular is constantly retained, as in Oed. C. 443. 569. 620. 1116. 1152. Very different is the meaning in El. 415., where σμικροὶ λόγοι is correct. There is no doubt that in the passage of Julian, Or. III, 128. A., quoted by Lobeck, we should read τούτων ἐπὶ σμικρῷ μνημονεύει. Vulg. ἐπὶ σμικρῶν.

and Ad. Schoell de vita Sophoclis p. 127. 233. As Teucer then was born from a bondswoman, he would certainly have been prevented pleading his own cause, according to the laws of the Athenians, which prevailed at that time. See my observations on v. 986.

V. 1235. τὴν βάρβαρον κτλ.] Hermann notices that no other reproach is imputed to Teucer, except that being born from Hesione the daughter of Laomedon, he is consequently not to be considered as a Greek.

V. 1236. νοῦς γένοιτο σωφρονεῖν] May you learn to be moderate. See on El. 1439 sq.

V. 1238 sq. Schol. rec.: τοῦ θανόντος χάρις ἥ γονν ἡ ὀφειλομένη τῷ τεθνηκότι. On ταχεῖά τις see at v. 8., on ταχεῖα διαρρέει see at Phil. 1062. βροτοῖς διαρρέει χάρις is nearly equivalent to βροτοὶ ἐκχέουσι or ἐκβάλλουσι χάριν.

V. 1239. προδοῦς] Understand τὸν θανόντα. On the verb προδοῖναι see at v. 581.

V. 1240 sq. εἰ σοῦ γ' — ἴσχει μνηστίν] He means: if this man makes no mention of you even in a few words.

When Teucer thought that Agamemnon ought indeed to have shewn a grateful feeling towards Ajax, he complains that he did not even in word treat him with honour, but spoke of him with contempt. For the use of the preposition ἐπὶ, compare El. 414: ἐπὶ σμικρῷ φράσαι. Ant. 759: ἐπὶ ψόγοις δειννάσεις ἐμέ. Oed. C. 1561: ἐπὶ βαρυαχεῖ μόρῳ κατανύσαι τὰν παγκυνθῆ κάτω νεκρῶν πλάκα. Trach. 937: τάδε δὲ μένομεν ἐπ' ἑλπίσιν. See Matth. §. 586, γ.

V. 1241 sq. Schol.: οὐ σὺ πολλὰκις Παρὰ τὸ Ὀμηρικόν (Il. IX, 322.): αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζεις.

- τὴν σὴν προτείνων προὔκαμες ψυχὴν δόρει, 1270
 ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐβόημένα.
 ὦ πολλά λέξας ἄρτι κἀνόητ' ἔπη,
 1245 οὐ μνημονεύεις οὐκέτ' οὐδέν, ἡνίκα
 ἐρκέων ποδ' ὑμᾶς οὗτος ἐγκεκλημένους,
 ἦδη τὸ μηδὲν ὄντας, ἐν τροπῇ δορός 1275
 ἐβόυσат' ἐλθὼν μούνος, ἀμφὶ μὲν νεῶν
 ἄκροισιν ἦδη ναυτικοῖς θ' ἐδωλλοῖς
 1250 πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη
 πηδῶντος ἄρδην Ἑκτορος τάφρων ὕπερ;
 τίς ταῦτ' ἀπεῖρξεν; οὐχ ὅδ' ἦν ὁ δρῶν τάδε, 1280
 ὃν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί;
 ἄρ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἐνδίκᾳ;

V. 1242. δόρει is my conjecture for δορί. See critical note on Oed. C. 619.

V. 1244. I have restored κἀνόητ' from several MSS. of fair authority. Vulg. and Dind. κἀνόνητ'. Cf. v. 739.

V. 1249. ναυτικοῖς θ' is the conjecture of Bothe. The MSS. and Dind. omit θ', which occasions a very awkward tautology.

V. 1254. Fr. Jacobs conjectures something to this effect: ἄρ' ὑμῖν οὗτος ταῦτ' ἔδρασ' ἄμ', ἢ δίχα;

V. 1245. Schol.: οὐ μνημο- V. 1251. τάφρων ὕπερ] The
 νέεις· καλῶς πρὸς τὸ ποῖ βάν- fact is related by Homer, II. XV,
 τος ἢ ποῦ στάντος, οὐπερ οὐκ 355 sqq.

V. 1253. ὃν οὐδαμοῦ — ποδί] Who thou sayest never even
 μνημονεύεις ὅτι for μνημο- with foot stood by thee
 νέεις ἡνίκα. But the phrase he against the enemy, or never
 has used is perfectly correct, sig- put forth a foot to stand by
 nifying: you remember the time when. Cf. Pors. and thy side. By which words he
 Schaef. on Eur. Hec. 109. Rost replies to the objections of Aga-
 122. annot. 3. memnon in vs. 1208 sq. that Ajax

V. 1246. ἐρκέων — ἐγκεκλη- had never undertaken or perform-
 μένους] On the genitive depen- anything against the enemy
 dent on the verb ἐγκεκλημένους, when he was not present. Teucer
 see at Oed. R. 231 sqq. For the here speaks as is often the case
 fact referred to see Hom. II. XV, in angry dispute, where the one
 415 sqq. mis-interprets the words of the

V. 1247. ἐν τροπῇ δορός] other, or purposely curtails them,
 i. e. during the flight of the in order to render them more
 fighting men. Cf. Rhes. 82. 116. ridiculous, or prove their fal-
 sity.

V. 1248 sq. ἀμφὶ — ἐδωλλοῖς] V. 1254. ἄρ' — ἐνδίκᾳ] Quae
 So Virg. Aen. V, 662: furit im- vobis probarentur. — Fr. Ja-
 missis Vulcanus habenis cobs rightly observes that the
 transtra per et remos (ἐδώ- whole sense of the verse is so
 λικα) et pictas abiete puppes frigid and unconnected, that there
 (ἄκρα νέων).

- 1255 *χῶτ' αὐθις αὐτὸς Ἕκτορος μόνος μόνον*
λαχῶν τε κακέλευστος ἤλθ' ἐναντίος,
οὐ δραπέτην τὸν κλήρον ἐς μέσον καθείς, 1285
ὑγρας ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφον
κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν;
- 1260 *ὃδ' ἦν ὁ πρᾶσσω ταῦτα, σὺν δ' ἐγὼ παρῶν*
ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.
δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς; 1290
οὐκ οἶσθα, σοῦ πατρὸς μὲν ὃς προῦφν πατήρ,

is probably an error in the copyists. See Varr. Lectt.

V. 1255. *χῶτ'*] These words are to be referred to the verb *μνημονεύεις* in v. 1245.

V. 1256. *λαχῶν τε κακέλευστος*] I. e., as the more recent of the Scholiasts explains, *κληρωθεὶς καὶ ἀνθόρμητος*. Cf. Hom. II. VII, 92 sqq. and 171—190.

V. 1257 sq. *οὐ δραπέτην — βῶλον*] It is evident from Homer II. VII, 171—190. that the custom of the ancient Greeks in casting lots was this. Each man threw his own lot, distinguished by a private mark, into a helmet, urn, or bucket either empty or filled with water. This being shaken up, whichever lot first leaped out, the man, whose mark it bore, obtained whatever was the subject of the lottery. If any one therefore could not with propriety refuse to cast lots, and was yet unwilling that his should be the first shaken out, he put into the vessel such a one as would not easily be shaken out, but would adhere to the bottom on account of its weight. Such a lot Sophocles appropriately calls *δραπέτην κλήρον*. Cf. Salmasius on Plaut. Casin. II, 6, 22. This is the fraud of which Teucer accuses Agamemnon in the lottery which Homer describes l. l. But Cresphontes is supposed to have been the first who committed this fraud, though with a different object, and hence Sophocles is accused of anachronism *ἐν μεθύδου*

by Eustathius p. 361, 26. (273, 42.) For (according to Apollodorus II, 8, 4.), in the division of Peloponnesus, when Cresphontes, Temenus [and the sons of Aristodemus, who stood as the third party, were drawing lots for Argos, Lacedaemon, and Messene with an agreement that he to whom the first, lot should fall, should possess Argos, the second, Lacedaemon, the third, Messene; Cresphontes, who wished Messene, when the rest had thrown pebbles into a vessel filled with water, himself threw in a turf, which being loosened, he, of course, obtained the state he desired. The same story is, with a slight variation, related by Pausanias IV, 3, 3. Cf. Salmasius on Plaut. Cas. II, 6, 46.

V. 1258 sq. *ὃς εὐλόφον — κουφιεῖν*] Hom. II. VII, 182: *ἐκ δ' ἔθορε κλήρος κυνέης, ὃν ἄρ' ἤθελον αὐτοί, Δίαντος*. For the phrase *ἄλμα κουφίζειν*, signifying to take a leap, to jump, see in Cens. p. 78 sq.

V. 1260. *ἐγὼ παρῶν*] Cf. Hom. II. XV, 436 sqq. VIII, 266 sqq. and elsewhere.

V. 1261. *ὁ δοῦλος, οὐκ κλ.*] Spoken according to Agamemnon's opinion. Cf. v. 1235, 1259.

V. 1262. *δύστηνε*] Put in a similar sense to that of *ἀνολβος* in v. 1129. *ποῖ βλέπων* is equivalent to *πῶς βλέπων*, for which see on Phil. 110. The particle *καί* added is explained Ant. 766.

ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα;
 1265 Ἀτρέα δ', ὃς αὖ σ' ἔσπειρε, δυσσεβέστατον,
 προθέντ' ἀδελφῶ δαῖπνον οἰκείων τέκνων; .
 αὐτὸς δὲ μητρὸς ἐξέφυσ Κρήσσης, ἐφ' ἣ 1295

V. 1267 sqq. Hermann allows the truth of my explanatory note on this place, but does not think that the words now found in the MSS. admit of the meaning I have assigned to the passage. He therefore supposes that a verse is lost between v. 1268 and 1269. And he conjectures the line to have been such: *σὲ σὺν τ' ἀδελφῶν τὴν μιάστειραν λέχους*, so that the accusatives *σέ* and *σὺν ἀδελφῶν* may depend on the word *φιτύσας*.

V. 1264. Πέλοπα — Φρύγα] As Sophocles here, so Herodotus VII, 11. makes Pelops not a Lydian, but a Phrygian. See note Ant. 816 sq. and Markland on Max. tyr. XXXVI, 1. p. 179.

V. 1266. ἀδελφῶ] Thyestes. Hence he says in Seneca Agam. 27: viscera exedi mea.

V. 1267. μητρὸς ἐξέφυσ Κρήσσης] Cressa is a proper and usual epithet of Aeropé; see Burmann on Ovid. Trist. II, 391. She is so called by Teucer insultingly on account of the bad odour of the Cretan name. See D'Orrville on Charit. p. 332. Plautus comicus apud Schol. Aristoph. Av. 798: τὸν μαινόμενον, τὸν Κρήτα, τὸν μόγις Ἀττικόν. Menelaus himself, because of his alliance with Aeropé, is called ἡμίσης by Lycophr. 150. Lob. Cf also Apollod. III, 2, 2. and Schol. Eur. Orest. 800. ed. Matth.

V. 1267 sqq. ἐφ' ἣ — διαφθοράν] Bothe's view of this passage is incorrect, viz. that *ἐπακτὸν ἄνδρα* is the object of the verb *ἐφῆκεν*, and that the adulterer is represented as being cast into the sea. For although the grammatical structure seems to favour this interpretation, yet it cannot be the true one, since no ancient writer mentions the drowning of that adulterer, but they universally agree that Aeropé either suffered or was threatened with that punishment. And that Sophocles should, contrary to their

opinion, have ascribed that punishment to the adulterer, is the more unlikely, since it is inapposite to this passage to relate what happened to him. For the whole purport of it is to explain the condition of the parents and ancestors of Agamemnon. It is certain therefore that Aeropé must be the object of the word *ἐφῆκεν*. Sophocles has not followed the same report as Euripides in his fable of the *Κρήσσαι* according to the Scholiast; who, on the words *ἐφῆκεν ἑλλοῖς λχθύσιν* has this remark: *ἡ ἱστορία ἐν ταῖς Κρήσσαις Εὐριπίδου, ὅτι διαφθαρεῖσαν αὐτὴν λάθρα ὑπὸ θεράποντος ὁ πατήρ Ναυπλίῳ παρέδωκεν, ἐντεταλμένος ἀποποντῶσαι· ὁ δὲ οὐκ ἐποίησεν, ἀλλ' ἐνηγγύησε Πλεισθένει*. If, as the editors suppose, the words *ὁ φιτύσας πατὴρ* mean Catreus, the father of Aeropé, and Aeropé, as naturally follows, was detected by her father, when she suffered debauchment (for if she was after her marriage guilty of the crime imputed to her by the poet, she could not have been detected therein by her father, who is known to have remained in Crete after his daughter's nuptials); it is impossible to understand how she could be married to Atreus, according to the poet's account, when she is said to have been cast into the sea as a punishment for that crime. We cannot rightly interpret the words *ἐφῆκεν — διαφθοράν* to signify

- λαβὼν ἐπακτὸν ἄνδρ' ὁ φιλύσας πατὴρ
ἐφῆκεν ἔλλοις ἰχθύσιν διαφθοράν.
- 1270 τοιοῦτος ὢν τοιῷδ' ὄνειδίξεις σποράν;
ὃς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγώς,
ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν 1300
ἴσχει ξύνεννον μητέρ', ἣ φύσει μὲν ἦν
βασίλεια, Λαομέδοντος, ἔκκριτον δέ νιν
- 1275 δώρημα κείνῳ ᾗδ' ἔκκεν Ἀλκμήνης γόνος.
ἄρ' ὦδ' ἀριστος ἐξ ἀριστέων δυοῖν
βλαστῶν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος; 1305
οὓς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους
ὠθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων;
- 1280 εὖ νυν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,
βαλεῖτε χῆμας τρεῖς ὁμοῦ συγκειμένους.

V. 1275. δώρημ' ἐκείνῳ Dind.

V. 1276. ἀριστέων Dind.

that Aeropé was cast into the waters, but saved from them again, and wedded to Atreus. Moreover, ἐπακτὸν ἄνδρα could not be spoken with reference to the slave of Atreus, who violated his daughter. There is no doubt therefore that by the words ὁ φιλύσας πατὴρ the father of Agamemnon, Atreus, is understood, and that the meaning is this: That Aeropé, detected by her husband in adultery, after the birth of Agamemnon and Menelaus, was thrown into the sea. We must understand Thyestes to be the adulterer. This is also the view of the Scholiast on Eur. Or. 800, ed. Matth.: Ἀτρεὺς τὴν γυναῖκα Ἀερόπην τιμωρεῖται, ὅτι ἐμοιχεύετο Θυέστη, δέψας αὐτὴν εἰς τὴν θάλασσαν, ὡς φησὶ Σοφοκλῆς. So also the Scholiast on Libanius T. IV. p. 65: Ἀερόπην τὴν τοῦ Ἀγαμέμνονος μητέρα ὁ ἄνθρωπος αὐτῆς Ἀτρεὺς μοιχευομένην λαβὼν τῷ Θυέστῃ εἰς θάλασσαν ἐβόρυσεν. Observe that the poet in these five verses (1265—1269.) appropriately relates what revenge Atreus wrought upon his brother

Thyestes and his wife Aeropé on account of their adultery. Cf. Schol. Eur. Or. l. 1.

V. 1268. Schol.: ἐπακτὸν ἄνδρα· τὸν μοιχόν.

V. 1269. Schol.: ἔλλοις· τοῖς ἀφώνοις.

V. 1272 sqq. ὅς τις — Ἀλκμήνης γόνος] Compare remarks on v. 427.

Ibid. ἐμὴν ἴσχει — μητέρ'] Neve rightly observes that the form of expression is not changed in the way the hearers would expect from the preceding words ἐκ πατρὸς μὲν κτλ. cf. Oed. C. 1285. and El. 44.

V. 1277. Schol.: τοὺς πρὸς αἵματός· τοὺς συγγενεῖς. So El. 1125: ἀλλ' ἣ φίλων τις ἢ πρὸς αἵματος. Te ucer means only Ajax. See on Oed. R. 361.

V. 1278. Schol. rec.: τοιοῖσδ' ἐν πόνοισι· τοιαύταις ἐν συμφοραῖς.

V. 1280. εἰ βαλεῖτε] Βάλλειν here has the same meaning as ὠθεῖν in v. 1279. Hence in v. 1333. ἀθάπτον βαλεῖν.

V. 1281. Schol. rec.: βαλεῖτε χῆμας· ἐαυτὸν λέγει καὶ τὴν Τέ-

- ἐπεὶ καλόν μοι τοῦδ' ὑπερπονουμένῳ 1310
 θανεῖν προδότηλως μάλλον ἢ τῆς σῆς ὑπὲρ
 γυναικός, ἢ τοῦ σοῦ ξυναίμονος λέγω.
 1285 πρὸς ταῦθ' ὄρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν.
 ὥς εἴ με πημανεῖς τι, βουλήσει ποτὲ
 καὶ δειλὸς εἶναι μάλλον ἢ 'ν ἐμοὶ θρασύς. 1315

ΧΟΡΟΣ.

ἄναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς,
 εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρεϊ.

ΟΔΥΣΣΕΥΣ.

- 1290 τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἡσθόμην
 βοῇν Ἀτρεΐδων τῶδ' ἐπ' ἀλκίμῳ νεκρῶ.

V. 1284. σοῦ ξυναίμονος is Dindorf's conjecture. MSS.
 (and Dindorf's text) σοῦ θ' ὁμαίμονος.

κησσαν καὶ τὸν Εὐρύσακην. Teucer says: if you offer any insult to the dead Ajax, I shall deem it an injury to us three, and revenge it as such.

V. 1283 sq. τῆς σῆς — λέγω] Doederlein de brachyl. p. 16 sq. notices that λέγω is not the conjunctive, but the primary verb, to be construed with ἐπεὶ καλόν μοι scil. εἶναι, and Teucer applies τῆς σῆς γυναικός to Helen not through anger or forgetfulness, but in the same sense as Theseus in Oed. C. 1017. calls the daughters of Oedipus τὰς παῖδας ἡμῶν: for that woman, whose part you take.

V. 1286 sq. βουλήσει — θρασύς] The sense is: you will repent of your violence towards me, and you will prefer bringing the imputation of cowardice upon yourself by yielding, rather than death by resisting. By which words he shews how far he will go to revenge any injury that may be offered. For the phrase θρασύν εἶναι ἐν τιμῇ see v. 1065. note.

V. 1289. εἰ μὴ — πάρεϊ] The expression συνάπτειν ἢ συλλύειν, or rather ἀπτειν ἢ λύειν, is pro-

verbial, signifying to bind or loose. Cf. Antig. 39. and 1317. with note. So also the Latins, as Seneca Epist. 22: quod male implicuisti, solvas potius quam abrumpas. To entangle or bind in this passage of course means to cause personal violence to arise from dispute, to loosen on the contrary to put an end to the quarrel. The sense is therefore: know that you have come opportunely, if you have come to appease, and not to encourage the quarrel with Menelaus. The particle μὴ is rightly placed, though belonging to the verb ξυνάψων only. So, to take only a few examples, Plato, de Rep. 421. A: φύλακες δὲ νόμων τε καὶ πόλεως μὴ ὄντες, ἀλλὰ δοκοῦντες, ὁρᾷς δὴ, ὅτι πᾶσαν ἄρδην πόλιν ἀπολλύσας. Ibid. p. 422. B: εἰς πύκτης ὥς οἷόν τε καλλιستا ἐπὶ τοῦτο παρσκευασμένος δοοῖν μὴ πύκταιν, πλουστοῖν δὲ καὶ πιόνοιν, οὐκ ἂν δοκεῖ σοι ἐαδίως μάχεσθαι; Ibid. p. 423. D: ὅπως ἂν ἐν τὸ αὐτοῦ ἐπιτηδεύων ξικαστος μὴ πολλοί, ἀλλὰ εἰς γίγνηται, καὶ οὕτω δὴ ξύμπασα ἡ πόλις μία φήγεται, ἀλλὰ μὴ πολλαί.

ΑΓΑΜΕΜΝΩΝ.

οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους, 1320
 ἀναξ' Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;

ΟΔΥΣΣΕΥΣ.

ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω,
 1295 κλύοντι φλαῦρα, συμβαλεῖν ἔπη κακά.

ΑΓΑΜΕΜΝΩΝ.

ἤκουσεν αἰσχρά· δρῶν γὰρ ἦν τοιαῦτά με.

ΟΔΥΣΣΕΥΣ.

τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν; 1325

ΑΓΑΜΕΜΝΩΝ.

οὐ φησ' ἑάσειν τόνδε τὸν νεκρὸν ταφῆς
 ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.

ΟΔΥΣΣΕΥΣ.

1300 ἔξεστιν οὖν εἰπόντι τάληθ' ἰφίλω
 σοὶ μηδὲν ἥσσον ἢ πάρος ξυνηρετεῖν;

ΑΓΑΜΕΜΝΩΝ.

εἰπ'· ἦ γὰρ εἶην οὐκ ἂν εὖ φρονῶν, ἐπεὶ 1330
 φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

ΟΔΥΣΣΕΥΣ.

ἄκουέ νυν. τὸν ἄνδρα τόνδε, πρὸς θεῶν,
 1305 μὴ τλῆς ἄθαπτον ᾧδ' ἀναλγήτως βαλεῖν·
 μηδ' ἢ βία σε μηδαμῶς νικησάτω

V. 1292. κλύοντές ἐσμεν] So vs. 1296, 1302. Compare notes on Phil. 1191. For the expression αἰσχίστους λόγους κλύειν ὑπό τι-νος see at v. 1207.

V. 1294. ποίους;] Never rightly observes: when any thing is thus ridiculed by asking a question, as if indeed it were nothing at all, or at least of no importance, the word expressing that thing is generally repeated from the words of the first speaker, and joined with ποῖος. Cf. Heindorf ad Plat. Charm. 47. Reisig Coniect. p. 74.

V. 1297. ὥστε καὶ] The particle καὶ is noticed on Antig. 720.

V. 1299. πρὸς βίαν — ἐμοῦ] See on Oed. C. 656.

V. 1301. ξυνηρετεῖν] Lobeck quotes Hesychius: ξυνηρετεῖ-σεις· συνοίσει, συζυγήσεις, and Photius: ξυνηρετεῖς· συμφωνος, ὡς ἐναντίος ἀντιηρέτης.

V. 1304 sqq. τὸν ἄνδρα τόνδε κτλ.] Agamemnon was unwilling that Ajax should be buried, on which cf. Hor. Sat. II, 3, 187 sqq. and the commentators.

- τοσόνδε μισεῖν, ὥστε τὴν δίκην πατεῖν. 1335
 καὶ μοι γὰρ ἦν ποθ' οὗτος ἐχθιστος στρατοῦ,
 ἐξ οὗ 'κράτησα τῶν Ἀχιλλείων ὅπλων,
 1310 ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ
 οὐκ ἂν ἀτιμάσαιμ' ἄν, ὥστε μὴ λέγειν
 ἔν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι 1340
 Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.
 ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάξοιτό σοι.
 1315 οὐ γὰρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
 φθείροις ἄν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνη,
 βλάπτειν τὸν ἑσθλόν, οὐδ' ἐὰν μισῶν κυρῆς. 1345

ΑΓΑΜΕΜΝΩΝ.

σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;

ΟΔΥΣΣΕΥΣ.

ἔργω· ἐμίσουν δ', ἥνίκ' ἦν μισεῖν καλόν.

ΑΓΑΜΕΜΝΩΝ.

1320 οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;

V. 1311. The passage is corrupt, as the particle *ἄν* cannot be made long. Brunck received *οὔκων* from a few MSS. of inferior character. Triclinius' *οὐκ ἄν γ'* is no better. More suitable seems the conjecture of Bothe, *οὐκ ἀντατιμάσαιμ' ἄν*.

V. 1316. *θάνη* is my conjecture. Vulg. *θάνοι*. Cf. v. 513.

V. 1312. *ἔν' — ἄριστον*] On man after his death, even if *εἰς* with the superlatives see Matth. you entertain hatred against §. 461. Rost §. 97, 12. addit. 2. him. Cf. v. 1327. On the conjunctive *θάνη* see at v. 513.

V. 1312 sq. *ἔν' — Ἀχιλλέως*] That Ajax was the bravest of leaders after Achilles, was the common opinion of the Greeks. Cf. fab. Aj. not. 8.

V. 1315 sq. *οὐ γὰρ τι — φθεί-*
ροις] In these words Ulysses confirms the remarks of Teucer in vs. 1102. and 1104.

V. 1316 sq. *ἄνδρα δ' — κυ-*
ρῆς] The word *ἄνδρα* is put emphatically, so as to signify vir honestus. See on vs. 512. and 1335. To express this idea more expressively, the words *τὸν ἑσθλόν* are added. The sense is: it is not lawful to injure a good
 V. 1318. *ταῦτ' — ὑπερμα-*
χεῖς] See my remarks on this expression at Oed. R. 250 sq.
 V. 1320. *προσεμβῆναί*] The words *ἐμβαίνειν*, *ἐπεμβαίνειν*, *προσεμβαίνειν* are used of those additional injuries, to which those in grief or dejection are subject as in El. 835. Isidor Pelus L. III. Ep. 347: *παλαιὸς λόγος διαγορεύει μὴ ἐπεμβαίνειν τοῖς πεπτοκόσιν*. Wess. It was enacted by a law of Solon that no one should offer insult to the dead. Cf. Plutarch, v. Sol. c. 21. and Demosth. pro Corona p. 330, 5: *ὅτι — τοὺς δὲ τεθνεώτας οὐδὲ τῶν ἐχθρῶν*

ΟΔΤΣΣΕΤΣ.

μὴ χαίρ', Ἀτρείδῃ, κέρδεσιν τοῖς μὴ καλοῖς.

ΑΓΑΜΕΜΝΩΝ.

τόν τοι τύραννον εὐσεβεῖν οὐ ῥάδιον.

1350

ΟΔΤΣΣΕΤΣ.

ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.

ΑΓΑΜΕΜΝΩΝ.

κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει.

ΟΔΤΣΣΕΤΣ.

1325 παῦσαι· κρατεῖς τοι, τῶν φίλων νικώμενος.

ΑΓΑΜΕΜΝΩΝ.

μέμνησ', ὁποῖω φωτὶ τὴν χάριν δίδως.

ΟΔΤΣΣΕΤΣ.

ὄδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν.

1355

ΑΓΑΜΕΜΝΩΝ.

τί ποτε ποιήσεις; ἐχθρὸν ὥδ' αἰδεῖ νέκυν;

οὐδείς ἐτι μισεῖ. The particle καὶ is not to be referred to προσεμβῆναι, but to θανόντι. See Antig. 280. note.

V. 1322. τὸν τοι — οὐ ῥάδιον] As Creon thought that Polyneices (Ant. 198—210.), so Agamemnon thought that Ajax ought to be punished even after death, because he had escaped the deserved penalty during his lifetime; but when reminded by Ulysses, that the only punishment he could now inflict on Ajax was inconsistent with the divine laws, he is necessarily led though unwilling to give up his own opinion, to confess that a king, who wishes to rule with strictness, cannot on all occasions consider whether his practice agrees with the divine laws. Cf. Ant. 743 sqq.: ΑΙΜ. οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ' ὄρω. ΚΡ. ἀμαρτάνω γὰρ τὰς ἐμάς· ἄρχας σέβων; ΑΙΜ. οὐ γὰρ σέβεις,

τιμὰς γε τὰς θεῶν πατῶν, and read the reply of Antigone and Tiresias to Creon in vs. 520 sqq. 1029 sqq. 1070 sqq.

V. 1023. Schol.: ἀλλ' εὖ λέγουσι· κατὰ κοινὸν τὸ ῥάδιον. ἔστιν οὖν ὁ νοῦς τοιοῦτος· ἀλλὰ ῥάδιόν ἐστι τοῖς καλῶς συμβουλευούσι φίλοις τιμὰς νέμειν, ἀντὶ τοῦ ἑμοὶ καλῶς σοι συμβουλευόντι τιμὴν ἀπόδος, τουτέστιν ἀκουσόν μου.

V. 1325. τῶν φίλων νικώμενος] Νικᾶσθαι being equivalent to ἡττᾶσθαι, it is not unnaturally joined to the same case. So above in v. 323. and v. 1329.

V. 1328. τί ποτε — νέκυν;] He says: what sort of man will you be towards the living enemy? i.e. how much will you be disposed to spare living enemies, who shew such reverence to a dead one?

ΟΔΤΣΣΕΤΣ.

νικᾷ γὰρ ἀρετὴ με τῆς ἐχθρας πολὺ.

ΑΓΑΜΕΜΝΩΝ.

1330 τοιοῖδε μέντοι φᾶτες ἐμπληκτοὶ βροτῶν.

ΟΔΤΣΣΕΤΣ.

ἢ κάρτα πολλοὶ νῦν φίλοι, καὶ θις πικροί.

ΑΓΑΜΕΜΝΩΝ.

τοιοῦςδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους; 1360

ΟΔΤΣΣΕΤΣ.

σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.

ΑΓΑΜΕΜΝΩΝ.

ἡμᾶς σὺ δειλοὺς τῇδε θήμέρα φανεῖς.

ΟΔΤΣΣΕΤΣ.

1335 ἄνδρας μὲν οὖν Ἑλλήσι πᾶσιν ἐνδίκους.

ΑΓΑΜΕΜΝΩΝ.

ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἑᾶν;

V. 1330. In some MSS. βροτοῖς is read.

V. 1329. νικᾷ — πολὺ] *Ἡ ἀρετὴ τῇ πολὺ νικᾷ τῆς ἐχθρας* means the same as *ἡ ἀρετὴ πολὺ κρείττων ἐστὶ τῆς ἐχθρας*. He says therefore that the valour for which Ajax was eminent in his lifetime had more influence with him than the hatred with which he had pursued Ajax while alive.

V. 1330. *ἐμπληκτοὶ*] Fickle or inconstant persons. For examples of this use see Lobeck. On the genitive *βροτῶν* added here, see at Oed. C. 276 sq.

V. 1331. *ἢ κάρτα — πικροί*] When Ulysses asserts that there are many, even in his time, who from friends become enemies, he seems at the same time to signify that, as they rightly deserve blame for that fickleness, he, on the contrary, deserves praise, since he has laid aside all grudge against his former enemy. For *ἢ κάρτα* see on Trach. 376.

V. 1332. *τοιοῦςδ' ἐπαινεῖς* — *φίλους*;] The infinitive *κτᾶ-*

σθαι is here added for the same reason as *λαβεῖν* in Ant. 437. and in the other passages there quoted. He means therefore; *τοιοῦςδε σὺ ἡγοῦ φίλους ἀγαθούς εἶναι ὥστε κτᾶσθαι*; Agamemnon of course means inconstant friends.

V. 1333. *σκληρὰν — ἐγώ*] To Agamemnon's question whether he desires to possess inconstant friends, Ulysses replies by saying that a constancy, which prevents the offended from ever being appeased, deserves not praise.

V. 1334. *δειλοὺς — φανεῖς*] Agamemnon feared the imputation of cowardice, should he seem persuaded to bury Ajax differently from the manner he had enjoined through the threats of Teucer. For *τῇδε θήμέρα* see on v. 737.

V. 1335. *ἄνδρας μὲν — ἐνδίκους*] *ἄνδρας* is put at the beginning of the verse for the same reason as in v. 512. For the date see at v. 1254.

V. 1336. *ἄνωγας — ἑᾶν*;] We

ΟΔΤΣΣΕΤΣ.

ἔγωγε. καὶ γὰρ αὐτὸς ἐνθάδ' ἔξομαι.

1365

ΑΓΑΜΕΜΝΩΝ.

ἦ πάνθ' ὁμοῖα πᾶς ἀνὴρ αὐτῷ πονεῖ.

ΟΔΤΣΣΕΤΣ.

τῷ γάρ με μᾶλλον εἰκὸς ἢ 'μαυτῷ πονεῖν;

ΑΓΑΜΕΜΝΩΝ.

1340 σὸν ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται.

ΟΔΤΣΣΕΤΣ.

ὥς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει.

ΑΓΑΜΕΜΝΩΝ.

ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὥς ἐγώ

1370

V. 1340. Porson thinks that we should read σὸν γ' ἄρα on account of the reading of some MSS. σὸν γὰρ ἄρα.

should expect the passive *θάπτεσθαι*. But the Greeks often use the infinitive active after verbs of bidding or permitting, although the noun expressing the person, to whom command or permission is given, be omitted. See on Oed. C. 588.

V. 1337. καὶ γὰρ — ἔξομαι] As there is a twofold meaning in the expression *ἐνθάδ' ἔξομαι*, viewed by itself, as *hoc patiar* (cf. Phil. 375.), or *hoc faciam* (cf. Oed. R. 260.), some may raise a doubt whether Ulysses means: I compel you, for I myself shall be buried at some time, or: I compel you, for I myself will bury him. The latter rendering, however, is evidently the true one. Cf. 1350 sq.

V. 1338. Schol.: ἦ πάνθ' ὁμοῖα· ἔχει τινὰ δυσκολίαν. ἔστι δὲ οὕτως. κοινὸν ἔγλημα τοῦτο τοῖς ἀνθρώποις, τὸ εἶναι ἕκαστον φίλαντον· τοῦτο οὖν ἐγκαλεῖ τῷ Ὀδυσσεὶ ὁ Ἀγαμέμνων, ὅτι εὐδοξίαν σοι ἐργάζεται τὸ ὑπείκειν ταφῇ τὸν Δία, οὐδαμῇ τὸ κα-

χαρισμένον ἐτέρῳ διαπράττεις· καὶ ομολογεῖ Ὀδυσσεὺς τὸ φίλαντον, ἵνα μὴ δόξῃ πᾶσιν ἀντιλέγων. [Εἰς τὸ αὐτό.] *ὅντως πάντα τὰ ἀνθρώπινα ὁμοῖα· πᾶς γὰρ ἀνθρώπος τὴν οἰκίαν πραγματεύεται σωτηρίαν*. Neither is this interpretation satisfactory, nor are those proposed by the more modern commentators, which are examined in Cens. p. 180 sqq. and in Add. Cens. p. 17 sq.

V. 1341. ὥς ἂν ποιήσης κτλ.] Ulysses means: whether you shall do it yourself, or shall suffer that Ajax be buried by my care, although you may seem to have relaxed from the severity of your power, you will nevertheless obtain the praise of kindness and piety. On *πανταχῇ* compare Ant. 634: ἦ σοὶ μὲν ἡμεῖς πανταχῇ δρώμετες φίλοι;

V. 1342 sqq. ἀλλ' εὖ γε μέντοι κτλ.] The sense is: I will yield to thy entreaty, but know this, that although I would grant thee even a greater favour, I shall ne-

σοι μὲν νέμοιμ' ἂν τῆςδε καὶ μείζω χάριν,
οὗτος δὲ κάκει' ἀνυθάδ' ὦν ἐμοιγ' ὁμῶς
1345 ἐχθιστος ἔσται. σοὶ δὲ δρᾶν ἐξεσθ' ἃ χρῆς.

ΧΟΡΟΣ.

ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμη σοφὸν
φῦναι τοιοῦτον ὄντα, μῶρός ἐστ' ἀνήρ. 1375

ΟΔΥΣΣΕΥΣ.

καὶ νῦν γε Τεύκρῳ τὰπὸ τοῦδ' ἀγγέλλομαι,
ὅσον τότε' ἐχθρὸς ἦν, τοσόνδ' εἶναι φίλος.
1350 καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,
καὶ ξυμπονεῖν, καὶ μηδὲν ἐλλείπειν, ὅσον
χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς. 1380

ΤΕΤΚΡΟΣ.

ἄριστ' Ὀδυσσεῦ, πάντ' ἔχω σ' ἐπαινέσαι
λόγοισι· καὶ μ' ἔψευσας ἐλπίδος πολύ.
1355 τοῦτ' ἂν γὰρ ὦν ἐχθιστος Ἀργείων ἀνὴρ
μόνος παρῆσθης χερσίν, οὐδ' ἔτλης παρῶν

V. 1345. I have written χρῆς from the conjecture of Dindorf.
MSS. χρῆ.

vertheless hold him, though see Matth. §. 283., on the particle
dead, in the greatest hatred. τότε, see v. 631. note.

By these words he wishes to im- V. 1350. Schol.: καλῶς τὸ θέ-
press upon the spectators that he λω, εἰ ἐπιτρέποιτε.

has permitted the burial of Ajax, V. 1351. καὶ ξυμπονεῖν —
not because he had relaxed his ὅσον] These words are to be
enmity towards him, but out of united, the others καὶ μηδὲν ἐλλεί-
favour to Ulysses. In the same πειν being interposed in the same
way Creon says in Ant. 522: οὐ- manner as above v. 68: μηδὲ συμ-
τοι ποθ' οὐχθρὸς οὐδ' ὅταν θά- φορὰν δέχου.

νη φίλος. V. 1352. τοῖς ἀρίστοις — πο-
V. 1343. τῆςδε — χάριν] So νεῖν] For examples of the dative
Oed. R. 764: ἄξιός γὰρ φέρειν ἦν with the verb πονεῖν see on Oed.
τῆςδε καὶ μείζω χάριν. C. 504.

V. 1345. ἃ χρῆς] Hesychius: V. 1354. καὶ μ' — πολύ] And
χρῆς· θέλεις, χρῆσεις. Cf. Ant. you have much deceived my
874 sq. With these words, Aga- expectations, i. e. you have
memnon departs. shewn yourself a very different

V. 1348. Schol.: καὶ νῦν γε man to what I supposed. See on
Τεύκρῳ· ἀπὸ ταύτης τῆς ἡμέρας Trach. 703 sq.

ἀγγέλλομαι καὶ σημαίνω αὐτῷ φι- V. 1356. Schol. rec.: παρῆ-
λίαν. For the phrase τὰπὸ ταύδε στης χερσίν· συνεμάχηςας ἐργῶ

- θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα, 1385
 ὡς ὁ στρατηγὸς οὐπιβρόντητος μολῶν
 αὐτός τε χῶ ξύναιμος ἠθέλησάτην
 1360 λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.
 τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατήρ
 μνήμων τ' Ἑρινὺς καὶ τελεσφόρος Δίκη 1390
 κακούς κακῶς φθείρειαν, ὥς περ ἦθελον
 τὸν ἄνδρα λῶβαις ἐκβαλεῖν ἀναξίως.
 1365 σέ δ' ὦ γεραιῷ σπέρμα Λαέρτου πατρός,
 τάφου μὲν ὀκνῶ τοῦδ' ἐπιψάνειν ἔαν,
 μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ 1395
 τὰ δ' ἄλλα καὶ ξύμπρασσε, καὶ τινα στρατοῦ
 θέλεις κομίζειν, οὐδὲν ἄλγος ἔξομεν.
 1370 ἐγὼ δὲ τὰλλα πάντα πορσυνῶ· σὺ δὲ
 ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.

ΟΔΤΣΣΕΤΣ.

- ἀλλ' ἦθελον μὲν, εἰ δὲ μὴ 'στὶ σοὶ φίλον 1400
 πρᾶσσειν τὰδ' ἡμᾶς, εἴμ' ἐπαινέσας τὸ σόν.

οὐ λόγῳ. τοῦτο δὲ λέγεται ἐπὶ τῶν
 μετὰ σπονδῆς ἐργαζομένων τι.

V. 1357. θανόντι — ζῶν] These words are appropriately opposed to each other, since the living man, possessed of strength, who insults the dead, as being bereft thereof, is thought to perpetrate the greatest wickedness.

V. 1358. Schol.: οὐπιβρόντητος· ὃν εἰώθαμεν λέγειν ἐμβρόντητον.

V. 1361 sq. Ὀλύμπου — Δίκη] Ζεὺς and Δίκη are also joined in Ant. 450 sq. Δίκη was thought to be particularly careful in guarding the rights of the dead. Cf. Aesch. fragm. Phryg. 243: καὶ τοῦ θανόντος ἡ Δίκη πρᾶσσει κότον. Soph. El. 475 sqq. and Trach. 808 sq. Both in that passage and in this she is invoked in conjunction with the Furies, on which see Blümner's book entitled: Ueber die Idee des Schick-

sals in den Tragödien des Aeschylos p. 73. and p. 129. Ajax above (vs. 835 sqq.) invoked the Furies only, calling upon them to revenge the injury he had received from the Atreidae.

V. 1362. μνήμων τ' Ἑρινύς] So Aesch. Prom. 516: Μοῖραι τριμορφοὶ μνήμονες τ' Ἑρινύες. Where the Scholiast observes: μνήμονες Ἑρινύες· αἱ μνημονεύουσαι τῶν παρ' ἀνθρώποις κακῶν καὶ ἀντιδιδόνσαι. Justice is called τελεσφόρος, because she suffers no wickedness to pass unpunished.

V. 1365 sqq. σέ δ', ὦ — δυσχερὲς ποιῶ] The manes of the dead were formerly thought to detest even honours offered at their tombs by an enemy. Cf. El. 431 sqq. Eur. Herc. Fur. 1364. and see Petit. Comment. ad Att. leg. VI, 8. p. 589.

V. 1373. τὸ σόν] What you say. So v. 99.

ΤΕΤΚΡΟΣ.

- ἄλλης· ἤδη γὰρ πολὺς ἐκτέταται
 1375 χρόνος. ἀλλ' οἱ μὲν κοίλῃν κάπετον
 χερσὶ ταχύνετε, τοὶ δ' ὑψίβατον
 τρίποδ' ἀμφίπυρον λουτρῶν ὀσίων 1405
 θέσθ' ἐπικάιρον· μία δ' ἐκ κλισίας
 ἀνδρῶν ἔλη τὸν ὑπασπίδιον
 1380 κόσμον φερέτω.
 παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,
 φιλότῃ θυγῶν πλευρὰς ἔσθ' ἐμοὶ 1410
 τάςδ' ἐπικουφίξ'. ἔτι γὰρ θερμαὶ
 σύριγγες ἄνω φουσῶσι μέλαν
 1385 μένος. ἀλλ' ἄγε πᾶς φίλος ὅστις ἀνὴρ
 φησὶ παρεῖναι, σούσθω, βάτω,
 τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ 1415
 κούδενί πω λῶνι θνητῶν.

V. 1378. ἐπικάιρον· = μία δ' ἐκ κ. α. ἔλη = τὸν ὑ. κ. Dindorf.

V. 1382. σὺν Dind.

V. 1388. After this verse another is added in all the MSS.: Αἰαντος, ὅτ' ἦν, τότε φωνῶ, the spuriousness of which was detected by Dindorf.

V. 1374. Schol.: πιθανὴ ἢ ἔξοδος διὰ τὴν σπουδὴν τῆς ταφῆς· πολὺς οὖν ἤδη χρόνος, ἀφ' οὗ τετελεστέην ὁ Αἴας, καὶ ἤδη δεῖ αὐτὸν ταφῆναι. ἐχόμενα. On the position of the words cf. El. 147. Oed. R. 1469. with note.

V. 1376. Schol.: ταχύνετε· μετὰ σπουδῆς ὀρύξατε. For τοὶ δέ see Matth. §. 65. not. 3.

V. 1376 sqq. τοὶ δ' ὑψίβατον — ἐπικάιρον] On the custom compare Hom. Il. XVIII, 343 sqq. The words τρίποδα λουτρῶν ὀσίων must be joined signifying the same thing as the Homeric τρίποδα λοετροχόον, Il. XVIII, 346, and ἀμφίπυρον θέσθ' ε, for which Homer said ἀμφὶ πυρὶ στήσαι l. l.

V. 1379 sq. τὸν ὑπασπίδιον κόσμον] Which he had above (in v. 577.) ordered to be buried with him, except the shield bequeathed to Eurysaces in v. 574 sq.

V. 1381 sqq. Schol.: παῖ, σὺ δέ· τραγικὰ καὶ ταῦτα καὶ πάθους ἦν.

V. 1384. σύριγγες] Veins or arteries. For the whole meaning cf. 917 sq. Ant. 1238 sq. Hom. Il. XXII, 19.

V. 1384 sq. μέλαν μένος] The poet has appropriately used the word μένος instead of blood, for as all vital strength and vigour is contained in it, strength may rightly be said to be poured out with it. Very similar is the expression in Aesch. Ag. 1075: ἀματηρὸν μένος.

V. 1387. τῷ πάντ' ἀγαθῷ] So El. 301: ὁ πάντ' ἀναλκὺς οὐτος.

V. 1388. κούδενί — θνητῶν] A peculiar attraction, meaning: καὶ οὐ οὐδεὶς πω θνητῶν λῶν ἦν.

ΧΟΡΟΣ.

1390 ἢ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν
 γνῶναι, πρὶν ἰδεῖν δ', οὐδείς μάντις
 τῶν μελλόντων, ὅ τι πράξει.

1420

V. 1390 sqq. Schol.: ταῦτα V. 1391 sq. οὐδείς — μελ-
 ἅμα λέγοντες προσημποῦσι τὸν λόγων] Ant. 1160: καὶ μάντις
 νεκρόν, καὶ γίνεται ἔξοδος πρὸς οὐδείς τῶν καθεστῶτων βροτοῖς.
 πούσα τῷ λειψάνῳ. For πράττειν τι see Antig. 619. note.

Vs. 134—171. contain six anapaestic systems, each consisting of
eters with one monometer interposed.

i u u - u u - u u - u u tetram. dactyl.

$\bar{+}$, $\frac{\bar{+}}{+} \bar{-} \frac{\bar{+}}{+}$, $\bar{+} \bar{0} \bar{+}$, $\bar{+} \bar{0} \bar{0} - \bar{0} \bar{0} - \bar{0} \bar{0}$ — two epitrites, with an
anacreontic and dactylic hephthemimer.

id.

⌒⌒⌒, ⌒⌒⌒ - ⌒ epitrite and adonius. Cf. Herm. El. p.648 sqq.

d. M. p. 652., who also treats on the iambelegus p. 651 sq.

$\underline{\text{u u u}} - \text{u u} -, \text{u } \underline{\text{u u}} - -$ a dactylic and iambic penthemimer.

$\perp -$, $\perp \cup \cup -$, $\cup \perp$ glycon.

Vs. 199—218. contain three anapaestic systems, consisting of
eters, with two monometers interposed.

Vs. 220—227.

220 — — — — — penth. iamb. and dactyls.

— — — — — dim. iamb. cat.

— — — — — pentam. dact. cat.

— — — — — dim. chor. hyperc.

— — — — —
 225 — — — — —
 — — — — —

form one verse, beginning
 with an iambic dipodia,
 and ending with logaoe-
 dic numbers, having a
 choriamb. and dochm. in
 the middle.

V. 220. is similar to the iambelegus, of which mention is made on v. 176. It differs from it in having an hephthemimer dactylic for a penth. dact.

V. 228—239. and vs. 249—254. contain two anapaestic systems, consisting of dimeters with one monometer interposed.

Vs. 255—339. are iambic trimeters, except vs. 325. 328. 331., which are antispastic, of this form:

— — — — .

Vs. 340—344.

340 — — iamb.

— — — — — dimet. dochm.

— — — — — id.

— — — — — tetram. iamb.

— — — — — logaoed. cf. Herm. El. p. 367.

For the iambic tetrameter see my conspectus of the Antig.
 v. 839. ed. Goth.

Vs. 354—356.

— — — — — dimet. dochm.

— — — — — id.

— — — — — id.

Vs. 357—359. and 361. iambic trimeters.

V. 360. is an antispast.

Vs. 362—366.

— — — — — penth. dact. with anacreontic
 and dim. iambic.

365 $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ choriamb. and iamb.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$ dim. iamb. cat.

Vs. 367 sq. iambic trimeters.

Vs. 384—400.

$\bar{\cup}\bar{\cup}$ iambic.

385 $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ dochmiac.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ dim. dochm.

$\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ dipod. iamb. and dochm.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$ iamb. and choriamb.

390 $\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}$ trim. iamb. with a trochee.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ monom. troch. hypercat.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ id.

$\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}$ choriamb. and spondee.

$\bar{\cup}\bar{\cup}\bar{\cup}$ monom. troch. hyperc.

395 $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ id.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ id.

$\bar{\cup}\bar{\cup}\bar{\cup}$ id.

$\bar{\cup}\bar{\cup}\bar{\cup}$ id.

$\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$ dim. iamb.

400 $\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ dim. iamb. hyp. with an adonius.

Vs. 401 sq. trimeter iambics.

Vs. 422—588. id.

Vs. 589—598.

590 $\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}$, $\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}$, $\bar{\cup}$ dimeter glycons with trochees.

$\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ logaoed. with anacreontic.

$\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}$ dipod. iamb. and glyc.

$\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}$ dip. iamb. and glyc. hyperc.

$\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$ choriamb. with anacreontic and antispast. Cf.

v. 1164.

595 $\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$ iamb. and choriamb.

$\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$ id.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ two trochees, dactyl and trochee.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ monom. iamb. hyperc.

Vs. 609—617.

$\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}\bar{\cup}$ as v. 592.

610 $\bar{\cup}\bar{\cup}\bar{\cup}$, $\bar{\cup}$, $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ as v. 593.

- ˘ ˘ ˘ ˘ ˘ ˘ ˘ ithyphallic.
 ˘ ˘ ˘ ˘ ˘ dim. dact.
 ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ dim. chori. hyp. with a base.
 ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ ˘ trim. chori. cat. with a base.
 615 ˘ ˘, ˘ ˘ ˘ ˘ pherecrateus.
 ˘ ˘, ˘ ˘ ˘ ˘ id.
 ˘ ˘, ˘ ˘ ˘ ˘ ˘ ˘ ˘ phalaec. hendecasyll. Cf. Herm. Elem.
 p. 562 sq.
 Vs. 627—663. trim. iamb.

Vs. 674—686.

- ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ ˘, ˘ ˘ ˘ trim. iamb.
 675 metre doubtful.
 ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘, ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ dim. glycon.
 ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ glycon.
 679 ˘ ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ glycon, having a bacchius for its base.
 680 ˘ ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘, ˘ ˘, ˘ ˘ ˘ ˘ ˘ ˘ glycon, as v. 679. and
 phal. hendecasyll.
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ logaoed.
 ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ ˘ two adonii and an ithyphall.
 685 ˘, ˘ ˘ ˘ ˘, ˘ choriamb. and spond. with anacreontic.
 ˘ ˘ ˘, ˘ ˘ ˘ ˘ ˘ mon. iamb. and logaoed.
 Vs. 700—846. trimeter iamb. except v. 718. serving for the ex-
 clamation, which is a monometer iamb.
 V. 847. dimeter iambic. 848. iamb. 849. dimeter troch. cat.
 850. trimeter iambic. — 854. bacchius. 855. trim. iambic. —
 858 sq. id.

Vs. 860—868.

- 860 ˘ ˘ ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ ˘ ˘ dim. dochm.
 ˘ ˘ ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ ˘ id.
 ˘ ˘ ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ ˘ penth. dact. and dochm.
 ˘ ˘ ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ ˘ encomiolog cf. Herm. Elem. p. 651.
 ˘ ˘, ˘ ˘ ˘ ˘ ˘ cretic and dochm.
 865 ˘ ˘, ˘ ˘ ˘ ˘ dim. cret.
 ˘ ˘ ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ ˘ dim. dochm.
 ˘ ˘, ˘ ˘ ˘ ˘ ˘ ˘ cret. and dochm.
 ˘ ˘ ˘ ˘ ˘ ˘, ˘ ˘, ˘ ˘ dochm. bacch. and cret.

Vs. 869. 871. antispastic. — Vs. 870. 872—874. trimeter iambs.
— V. 875. bacchius. — Vs. 875 sq. trim. iamb.

Vs. 878—881.

— ˘ ˘ ˘ ˘ ˘ ˘ dochm.

—, ˘ ˘ ˘ ˘ ˘ ˘ logaoed. with anacrusis.

880 ˘ ˘ ˘, — ˘ ˘ ˘ ˘ ˘ cretic and dochm.

˘ ˘ ˘, ˘ ˘ ˘ dim. cret.

Vs. 882. 884. 885. trim. iamb.

V. 883. is composed of an iambic penthem. and a dimeter iambic brachycatalectic. Cf. Herm. Elem. d. M. p. 232.

Vs. 886—891.

— ˘ ˘ ˘ ˘ ˘, — ˘ ˘ ˘ ˘ ˘ dim. dochm.

˘ ˘ ˘ ˘ ˘ dochm.

˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ ˘ ˘ iambelegus; cf. Herm. El. p. 651 sq.

˘ ˘ ˘, ˘ ˘ ˘ dim. iamb. cat.

˘ ˘ ˘ ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ ˘ logaoed. and adonius.

Vs. 934—1135. trim. iamb.

Vs. 1136—1140. an anapaestic system, consisting of dimeters.

Vs. 1141—1157. trim. iamb.

Vs. 1158—1164.

˘ ˘ ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ dipodio troch. and tetrameter choriamb. catal.

1160 ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ dip. troch. and chori.

˘ ˘ ˘ ˘ ˘ penth. iamb.

— ˘ ˘, ˘ ˘ ˘ ˘ molossus and choriamb.

metre doubtful.

—, ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ as v. 594.

Vs. 1171—1182.

˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ diiamb. and choriamb.

˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ dim. chori.

˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ dim. chori. hyperc.

—, ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ dim. chori. with anacr.

1175 ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ dim. chori.

˘ ˘ ˘ ˘ ˘ chori. hyperc.

$\begin{array}{l} \cup \cup \cup \cup \cup, - \cup \cup \cup \cup \cup \\ -, \cup \cup \cup -, \cup \cup \end{array} \left. \vphantom{\begin{array}{l} \cup \cup \cup \cup \cup, - \cup \cup \cup \cup \cup \\ -, \cup \cup \cup -, \cup \cup \end{array}} \right\} \begin{array}{l} \text{is one verse, consisting of a dimeter} \\ \text{dochm. and a dimeter glycon.} \end{array}$

1180 $\cup \cup, \cup \cup \cup -, \cup \cup$
 $\cup \cup \cup -, \cup \cup$ chori. and iamb.

$\cup -, \cup \cup \cup - -$ pherecrateus.

Vs. 1195—1373. trim. iamb.

Vs. 1374—1392. two systems, consisting of dimeter anap. with one monometer interposed.

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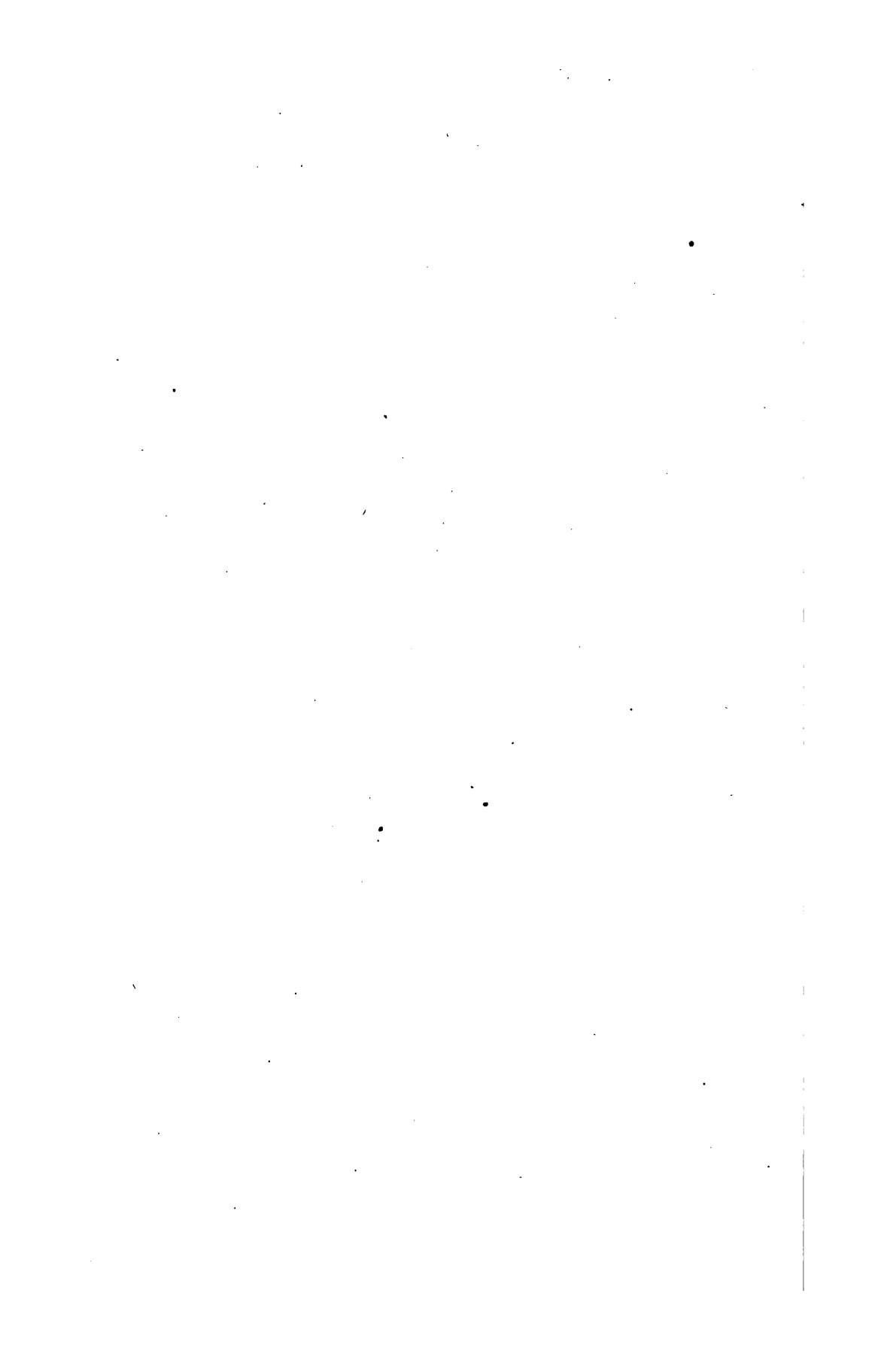
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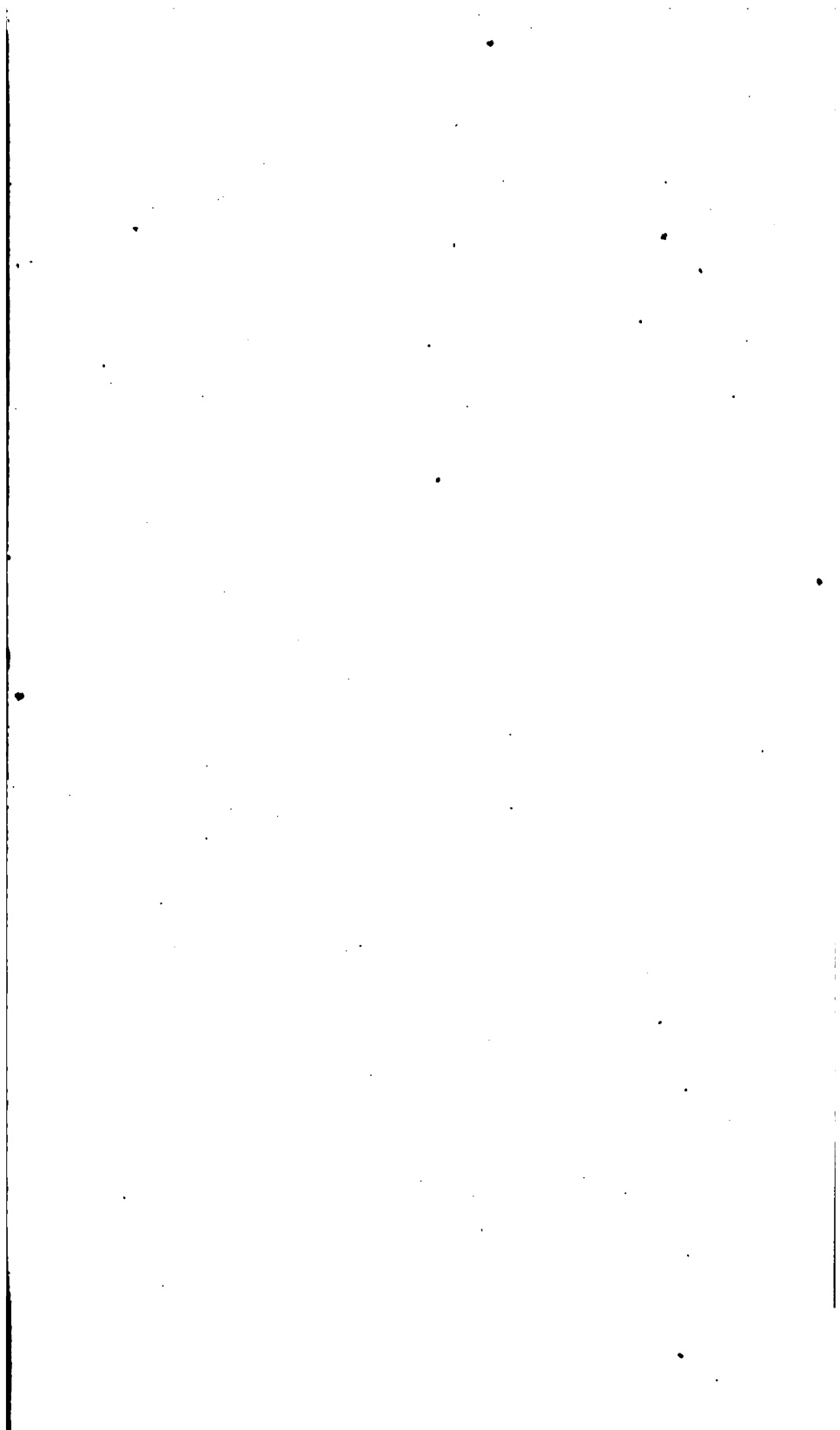
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